Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

THE NEW DISPENSATION

The New Testament

TRANSLATED FROM THE GREEK

BY

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PREFACE

THE present work is the result of an effort to remedy some of the infelicities and defects of the familiar versions of the collection of writings commonly called "The New Testament," — properly, **"The New Dispensation."** While the recent Revision has merits, at the same time it is generally acknowledged that it has serious imperfections, in consequence of which it has failed to satisfy the Christian public.

It is often very difficult to express in good English what appears to be the exact shade of meaning of the Greek; and it is sometimes difficult to determine just what was the thought in the mind of the writer. Consequently, the translation as written is not always entirely satisfactory to the translator himself. Still, an effort has been made, in the present work, in the first place to ascertain, if possible, the thought of the writers, and then to express such thought correctly, in language which should be acceptable to both the ordinary reader and the scholar, with as little deviation from a literal rendering as practicable, at the same time retaining in good measure the familiar style of the older version.

In order to do this, some freedom has been used in respect to idiom, and in the rendering of tenses and particles, also in the arrangement of clauses; redundant words have been sometimes omitted, and words obviously implied have been inserted; obsolete and antiquated words and forms of expression, found in the older versions, as well as words whose signification has become changed,

have been replaced by others; mistranslations have been corrected; and euphemistic language has been used in some instances. Parenthetic clauses have been so indicated. Punctuation has been carefully revised. Alternative renderings and occasional explanations are given in the foot-notes.

The spelling of proper names is a problem of some difficulty, in view of the various and conflicting claims of the Hebrew, the Greek, the Latin, and the English languages. The familiar forms have been retained, in general, although these sometimes fail to do justice to the originals.

The Greek text of Westcott and Hort has been followed in general, but not exclusively. Use has been made of all the critical helps available, but none have been implicitly followed, the author having exercised his own judgment in deciding between different renderings of a Greek word, and between different readings of the manuscripts. The intrinsic probabilities in favor of a given reading have sometimes prevailed, notwithstanding the fact that such reading is not found in the older copies, or is not sustained by a majority of the known manuscripts. A comparatively late manuscript, though not accepted as one of the best, may be in the main a copy of one more ancient than the earliest we have, and may give the true reading in some such cases.

The careful student will occasionally find words or passages which appear to be additions or interpolations by other hands than the original writers, although found in the manuscripts which are considered the best. It is not probable that many such, if any, have been made with a deliberate intention to give to the text an essentially different meaning from that intended by the writers. Some were, no doubt, marginal notes or comments made by one hand, and copied into the text by a later hand, with the supposition that they belonged there, and had been omitted by a previous copy-

ist. Others may have been additions, from tradition. The idea that these early writings possessed any especial sacredness or "inspiration" is comparatively modern, and therefore was not an obstacle to what may have been considered important amendments.

Besides a few passages found in the older version, which have been omitted by Westcott and Hort, and from the recent Revision, — the latter portion of Mark, and the closing sentences of John, are generally acknowledged by scholars to be spurious, and are inclosed in brackets in the present work.

There are, no doubt, other instances of this kind. But, as there is now no certain means of determining whether such passages are or are not genuine, and as this question does not seriously affect any essential religious truth, no harm is done by retaining them, for the present at least, or until some ancient manuscript yet to be discovered shall give more light in the matter.

The old and familiar division into chapters and verses, which is universally acknowledged to be purely arbitrary and very faulty, is discarded. The divisions adopted are thought to be in substantial harmony with the logical divisions of the subject-matter. Still, as an aid for reference and comparison, the chapters and verses of the old version that are comprised in each page of the present work, are indicated at the bottom of the page.

The familiar order of the several books is retained, with the exception that the Letters of the Apostle Paul are arranged in their probable chronological order as suggested by Conybeare and Howson in their "Life and Epistles of Saint Paul," also by Hackett. Some scholars, however, suggest a slightly different arrangement, or earlier dates.

The author gratefully acknowledges his obligations to friends who have rendered valuable aid: especially to his pastor, Rev. Fritz W. Baldwin, D.D., who kindly revised the entire manuscript.

The author trusts that he has succeeded in ascertaining the true meaning of many obscure passages, in bringing out beauties of thought and nice shades of meaning, and the peculiar force of many emphatic expressions.

This "labor of love" is now committed to the Christian public, in the hope that it will commend itself to its readers, as a valuable aid toward the better understanding of this portion of **The Writings,** and that it will prove to be a useful step toward the better and more perfect version that is yet to be made.

Robt. D. Weekes.

EAST ORANGE, N. J., 1897.

I

GOOD-TIDINGS

According to Matthew

According to Mark

According to Luke

According to John

ACTS OF APOSTLES

GOOD-TIDINGS

ACCORDING TO

MATTHEW

THE genealogy of **JESUS CHRIST,**[a] son of David, son of Abraham.

Abraham begat Isaac; Isaac begat Jacob; Jacob begat Judah and his brothers; Judah begat Perez and Zerah (from Tamar); Perez begat Hezron; Hezron begat Aram; Aram begat Amminadab; Amminadab begat Nahshon; Nahshon begat Salmon; Salmon begat Boaz (from Rahab); Boaz begat Obed (from Ruth); Obed begat Jesse; Jesse begat David the king.

David begat Solomon (from her who had been the wife of Uriah); Solomon begat Rehoboam; Rehoboam begat Abijah; Abijah begat Asa; Asa begat Jehoshaphat; Jehoshaphat begat Joram; Joram begat Uzziah; Uzziah begat Jotham; Jotham begat Ahaz; Ahaz begat Hezekiah; Hezekiah begat Manasseh; Manasseh begat Amon; Amon begat Josiah; Josiah begat Jechoniah and his brothers, about the time of the removal to Babylon.

After the removal to Babylon, Jechoniah begat Salathiel; Salathiel begat Zerubbabel; Zerubbabel begat Abiud; Abiud begat Eliakim; Eliakim begat Azor; Azor begat Zadok; Zadok begat Achim; Achim begat Eliud; Eliud begat Eleazar; Eleazar begat Matthan;

[a] Or, *Messiah:* the Greek **Christos** and the Hebrew *Messiah* being synonymous, and signifying *Anointed*, or, *the Anointed One*.

Matthan begat Jacob; Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called **Christ.**[a]

So all the generations from Abraham to David were fourteen generations, and from David to the removal to Babylon fourteen generations, and from the removal to Babylon to the **Christ**[b] fourteen generations.

Now the birth of **Jesus Christ**[c] was in this manner. Mary his mother, having been betrothed to Joseph, was found before they came together to be with child from the Holy Spirit. And Joseph her husband, being a righteous man and unwilling to expose her publicly, was intending to divorce her privately. But while he was considering the matter, an angel of the Lord[d] appeared to him in a dream, and said, "Joseph, son of David, fear not to take Mary thy wife, for that which is conceived in her is from the Holy Spirit;[e] and she will bear a son, and thou shalt call his name **Jesus,**[f] for this is he who shall save his people from their sins." (Now all this came to pass, in order that what was spoken by the Lord through the prophet might be fulfilled: "**Behold, the virgin will be with child, and will bear a son, and they will call his name IMMANUEL,**" which is translated, **God-with-us.**) Then Joseph, having awaked from sleep, did as the angel had directed him, and took to himself his wife; but he did not come to her until she had borne a son; and he called his name **Jesus.**

JESUS having been born in Bethlehem of Judea, in the days of Herod the king, wise men[g] from the East came to Jerusalem, and said, "Where is the king of the Jews that is born? for we saw his star while in the East, and have come to do him homage." Then when Herod heard of it, he was disturbed, and all Jerusalem with him; and he called together all the chief priests and scribes[h] of the

[a] Or, *Messiah:* see note p. 3. [b] Ibid. [c] Ibid.

[d] Greek, **Kyrios,** signifying *Sir, Master, Lord:* a title of respect or authority of various degrees, from that of mere civility to an appellation of Deity.

[e] Or, *in her from spirit, is holy.* [f] Hebrew, *Joshua*, signifying *Savior.*

[g] *Magi.* [h] Those learned in the sacred writings.

people, and inquired of them where the Messiah was to be born. And they said to him, "In Bethlehem of Judea; for thus it is written by the prophet: **'And thou, Bethlehem, land of Judah, art by no means least among the rulers of Judah; for out of thee shall come forth a Leader, one who shall be Shepherd of my people Israel.'**"

Then Herod privately called the wise men, and learned from them definitely the time of the appearing of the star, and sent them to Bethlehem, saying, "Go and make thorough inquiry concerning the child; and when ye have found him, bring me word, that I also may come and do him homage." Then they, having heard the king, went on their way; and behold, the star which they had seen while in the East went before them, until it came and stood over where the child was. And on seeing the star, they rejoiced exceedingly. And on coming into the house, they saw the child with Mary his mother, and fell down and did homage to him; and they opened their treasures, and presented to him gifts, — gold, and frankincense, and myrrh. Then, having been warned in a dream not to return to Herod, they departed toward their own country by another road.

After they had gone, an angel of the Lord appeared to Joseph in a dream, and said, "Arise, take the child and his mother, and flee into Egypt, and remain there until I tell thee; for Herod is intending to search for the child to kill him." And he arose and took the child and his mother by night, and went away into Egypt, and was there until the death of Herod: (that it might be fulfilled which was spoken by the Lord through the prophet, saying, **"From Egypt I called my Son."**)

Then Herod, when he found that he had been deceived[a] by the wise men, was greatly enraged, and sent and killed all the boys that were in Bethlehem and in all the neighborhood, of the age of two years and under, according to the time that he had learned from the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: **"A voice[b] was heard in Ramah,— wailing**

[a] Gr., *tricked, cheated.*

[b] Or, *sound, noise.*

and great mourning: Rachel weeping for her children, and would not be comforted, because they are not."

Now when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, and said, "Arise, take the child and his mother, and go to the land of Israel; for those who were seeking the life of the child, are dead." Then he arose and took the child and his mother, and came into the land of Israel. But hearing that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he went away into Galilee, and came and dwelt in a city called Nazareth: (that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.)

In those days came John the Baptizer, proclaiming in the wilderness of Judea, saying, "Repent,[a] for the kingdom of heaven[b] is at hand." For this is he that was spoken of by Isaiah the prophet, saying, **"A voice of one crying in the wilderness, 'Make ready the way of the Lord, make straight his paths!'"** Now John had his clothing of camel's hair, and a leathern belt about his waist; and his food was locusts and wild honey.

Then there went out to him Jerusalem and all Judea and all the country about the Jordan, and were baptized by him at the river Jordan, on confessing their sins. But seeing many of the Pharisees and Sadducees coming for baptism, he said to them: "Broods of vipers! who hath warned **you** to flee from the coming wrath? then

[a] The Greek words **metanoeo** and **metanoia,** translated *repent* and *repentance*, signify *after-thought*, or, *change* or *transformation of mind;* that is, an entire change or reversal of thought and heart and life, becoming a thorough intellectual and moral regeneration, (denoted by the connected clause, "unto remission," that is, *sending away*, "of sin;" also by Paul's exhortation to the Romans, "Be transformed by the renewing of your mind.") While regret for past wrong-doing is implied, these Greek words signify vastly more; but as there is no English word which even approximates to their true meaning, the words *repent* and *repentance* are retained, with this explanation and apology; which should be borne in mind wherever these words occur.

[b] Gr., *the heavens:* (and so elsewhere.)

bear fruit befitting repentance;[a] and do not think to say within yourselves, 'We have Abraham for our father;' for I tell you, that God is able from these stones to raise up children to Abraham. And even already the ax is put to the root of the trees; therefore every tree that doth not bear good fruit is cut down and thrown into the fire. I indeed baptize you with water for repentance: but he that is coming after me is mightier than I, whose shoes I am not worthy to carry: **he** shall baptize you with the Holy Spirit[b] and with fire; whose winnowing-fan is in his hand, and he will thoroughly cleanse his threshing-floor, and will gather his wheat into the granary, but will burn up the chaff with unquenchable fire."

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. But he checked him, saying, "I myself need to be baptized by **thee**, and dost **thou** come to **me?**" But Jesus answered him, "Permit it now; for in this manner it becometh us to fulfil all righteousness." Then he permitted him. And Jesus, having been baptized, went up from the water; and behold, the heavens were opened, and he saw the Spirit of God descending, as a dove coming upon him; and there came a voice from the heavens, saying, **"This is my Son, my Beloved One, in whom I have delight."**

THEN Jesus was led up into the wilderness by the Spirit, to be tempted by the Devil. And after he had fasted forty days and forty nights, he was hungry. Then the tempter came to him and said, "Since thou art **God's Son,** tell these stones to become loaves." But he answered him, "It is written, **'Not upon bread alone shall man live, but upon every word that cometh forth from the mouth of God.'**" Then the Devil took him to the holy city, and set him on the turret[c] of the temple, and said to him, "Since thou art **God's Son,** throw thyself down; for it is written, **'He will charge his angels concerning thee, and on their hands they will hold thee up, lest thou hit thy foot against a stone.'**" Jesus said to him, "Again it is written, **'Thou shalt not make trial of**[d] **the Lord thy**

[a] See note p. 6. [b] Or, *with holy spirit.* [c] Or, *wing*, or, *battlement.* [d] Or, *put to the test.*

God.'" Then the Devil took him to a very high mountain, and showed him all the kingdoms of the world and their glory, and said to him, "All these things I will give thee, if thou wilt fall down and do homage to me." Then Jesus said to him, "Away with thee, Satan! for it is written, **'Thou shalt reverence the Lord thy God, and shalt worship him only.'"** Then the Devil left him, and angels came and ministered to him.

THEN, when he heard that John had been arrested, he retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is by the lake, in the borders of Zebulon and Naphtali: (that it might be fulfilled which was spoken by Isaiah the prophet, saying: **"Land of Zebulon and land of Naphtali, bordering on the lake, beyond Jordan,—Galilee of the Gentiles:** [a] **the people that were sitting in darkness have seen a great light; and to those who were sitting in the region and shadow of death, hath light arisen."**)

From that time Jesus began to proclaim, and to say, "Repent; for the kingdom of heaven hath come nigh."

And while walking by the lake of Galilee, he saw two brothers — Simon (who is called Peter), and Andrew his brother — casting a seine into the lake (for they were fishermen); and he said to them, "Come after me, and I will make you fishers of **men.**" Then immediately they left the nets, and followed him. And going on further, he saw other two brothers, James [b] the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending [c] their nets; and he called them. Then immediately they left the boat and their father, and followed him.

And he went about in all Galilee, teaching in their synagogues, [d] and proclaiming the **Good-tidings** [e] of the kingdom, and curing every disease and every malady among the people.

And the report of him went out into all Syria; and they brought

[a] Gr., *nations:* (and so elsewhere.)
[b] Gr., *Jacob:* (and so elsewhere)
[c] Or, *putting in order.*
[d] Houses for religious worship.
[e] Or, *joyful message:* (and so throughout.)

to him all that were sick, afflicted with various diseases and torments —demoniacs and lunatics [a] and paralytics; and he cured them. And great multitudes followed him, from Galilee, and from Decapolis,[b] and from Jerusalem, and from Judea, and from beyond the Jordan.

AND seeing the multitudes, he went up on a hill; and having sat down, his disciples came to him; and he opened his mouth and taught them, saying:

"Blessed![c] the poor in spirit; for theirs is the kingdom of heaven.

"Blessed! the mourners; for they shall be comforted.

"Blessed! the meek; for they shall inherit[d] the earth.

"Blessed! those who hunger and thirst for righteousness; for they shall be filled.

"Blessed! the merciful; for they shall be treated mercifully.

"Blessed! the pure in heart; for they shall see God.

"Blessed! the peacemakers; for they shall be called sons of God.

"Blessed! those who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and falsely say every evil thing of you on my account: rejoice and exult; for your reward is great in the heavens; for so they persecuted the prophets who were before you.

"Ye are the salt of the earth; but if the salt shall have become tasteless, with what will itself be salted? It is good for nothing, but to be thrown out and trodden upon by men.

"Ye are the light of the world. A city built on a hill cannot be hidden. And men do not light a lamp, and put it under the bushel, but on the lamp-stand, and it giveth light to all who are in the house. In like manner let your light shine before men, so that they may see your good works, and glorify[e] your Father who is in heaven.

"Think not that I have come to abolish the Law or the Prophets:

(iv. 25—v. 17.)

[a] Or, *epileptics.*

[b] *The Ten Cities:* a region so called.

[c] Or, *happy:* (and so elsewhere.)

[d] Or, *possess:* (and so elsewhere.)

[e] Or, *praise:* (and so elsewhere.)

I have come, not to abolish, but to fulfil. For I tell you, Until the heaven and the earth pass away, not even the smallest letter nor the smallest part of a letter [a] will pass away from the Law, until all things be fulfilled.[b] Therefore whoever shall break one of these commandments, even the least, and shall teach men so, shall be called least in the kingdom of heaven; but whoever shall do and teach them, shall be called great in the kingdom of heaven. For I tell you, that unless your righteousness shall very greatly exceed that of the scribes and Pharisees, ye will never enter into the kingdom of heaven.

"Ye have heard that it was said to the ancients, '**Thou shalt do no murder; and whoever shall commit murder shall be in danger of the Judgment.**' [c] But **I** tell you, that whoever is angry with his brother shall be in danger of the Judgment; [d] and whoever shall say to his brother, **Raca,**[e] shall be in danger of the Council; [f] and whoever shall say, **Moreh,**[g] shall be in danger of the Gehenna [h] of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine opponent quickly, while thou art with him on the road; lest perchance he deliver thee to the judge, and the judge to the sheriff, and thou be put in prison. I assure thee, thou shalt by no means come out thence, until thou hast paid the last farthing.

"Ye have heard that it was said, '**Thou shalt not commit adultery.**' But **I** tell you, that whoever looketh on a woman with unlawful desire, hath already committed adultery with her in his heart. If thy right eye is causing thee to offend, tear it out and cast it away from thee; for it is profitable for thee that one of thy members should be lost, and not thy whole body be cast into hell.[i] And if thy right hand is causing thee to offend, cut it off and cast it away

[a] Gr., *not even an* **i** *nor a single dot.*
[b] Gr., *come to pass.*
[c] The local court.
[d] Ibid.
[e] "*Empty-head.*"
[f] The Sanhedrin: (and so elsewhere.)
[g] "*Fool.*"
[h] Or, *hell:* (and so elsewhere.)
[i] *Gehenna:* (and so throughout.)

from thee; for it is profitable for thee that one of thy members should be lost, and not thy whole body go into hell. It was said also, **'Whoever shall send away his wife, let him give her a certificate of divorce.'** But I tell you, that every one who sendeth away his wife except on account of unfaithfulness, maketh her an adulteress; and whoever shall marry her after she is sent away, committeth adultery.

"Again: ye have heard that it was said to the ancients, **'Thou shalt not swear falsely, but shalt perform unto the Lord thine oaths.'** But I tell you, Swear not at all by the heaven, for it is the throne of God; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, **Yes, yes; No, no;** for whatever is more than these is of the Wicked One.

"Ye have heard that it was said, **'Eye for eye, and tooth for tooth.'** But I tell you, Resist not the evil-doer; but if one striketh [a] thee on the right cheek, turn to him also the other; and if any one be minded to go to law with thee and take away thy tunic,[b] let him take thy mantle [c] also; and if any one shall compel [d] thee to go with him one mile, go with him two. Give to him that asketh thee; and from him that wisheth to borrow from thee, turn not away.

"Ye have heard that it was said, **'Thou shalt love thy neighbor and hate thine enemy.'** But I tell you, Love your enemies, and pray for those who persecute you; so that ye may be sons of your Father who is in heaven; [e] for he causeth his sun to rise upon the evil and upon the good, and sendeth rain upon the righteous and upon the unrighteous. For if ye love those who love you, what reward have ye? do not even the tax-collectors do this? And if ye salute your brethren only, what do ye that is extraordinary? do not even the Gentiles [f] do this? Be ye therefore perfect,[g] as your heavenly Father is perfect.[h]

(v. 31–48.)

[a] Gr., *slappeth.* [b] Or, *under-garment.* [c] Or, *outer-garment.*
[d] Or, *impress.* [e] Gr., *the heavens:* (and so elsewhere.)
[f] The people of other nations. [g] Or, *complete.* [h] Ibid.

"Take care not to do your good deeds [a] in the presence of men for the sake of being seen by them; for if ye do so, ye have no reward with [b] your Father who is in heaven. Therefore, when thou givest to the poor, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be held in honor by men: I tell you, they receive their full wages.[c] But when thou makest gifts, let not thy left hand know what thy right hand doeth, that thy gifts may be in secret; and thy Father, who seeth in secret, will requite thee.

"And when ye pray, be not like the hypocrites; for they love to pray standing in the synagogues and in the corners of the public squares, in order to be seen by men: I tell you, they receive their full wages. But when thou prayest, enter into thy private room, and having shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, will requite thee. And in praying, be not repetitious, like the Gentiles; [d] for they think that they will be listened to because of their many words. Do not make yourselves like them; for God your Father knoweth what ye need before ye ask him: therefore pray ye in this manner:

Our Father who art in heaven:
May thy name be revered;
May thy kingdom come;
May thy will be done,
As in heaven, so also on earth;
Give us to-day
Our bread for to-day;
And forgive [e] us our debts,
As we also have forgiven our debtors;
And bring us not into temptation,
But deliver us from the Wicked One.

"For if ye forgive men their offenses, your heavenly Father will

[a] Gr., *righteousness.* [b] Or, *beside.* [c] Or, *reward.*
[d] Or, *heathen:* Gr., *those of the nations.*
[e] Gr., *remit, send away:* (and so throughout.)

also forgive you; but if ye do not forgive men their offenses, neither will your Father forgive your offenses.

"And when ye fast, be not like the gloomy-faced hypocrites; for they distort their faces, so that they may appear to men to be fasting; I tell you, they receive their full wages. But do thou, when thou fastest, anoint thy head and wash thy face, so that thou mayest not appear to men to be fasting, but to thy Father, who is in secret; and thy Father, who seeth in secret, will requite thee.

"Lay not up treasures for yourselves upon the earth, where moth and rust injure,[a] and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth injure,[b] and where thieves do not break through nor steal: for where thy treasure is, there will be thy heart also.

"The lamp of the body is the eye. If then thine eye be clear, thy whole body will be enlightened; but if thine eye be defective, thy whole body will be dark. If then the light that is in thee be darkness, how great the darkness! No one can serve two masters: for either he will hate the one and love the other, or he will cleave to one and disregard the other: ye cannot serve God and Mammon.

"Therefore I say to you, Be not anxious for your life as to what ye shall eat or what ye shall drink, nor for your body as to what ye shall put on: is not the life more than the food, and the body than the clothing? Observe the birds of the air, that they neither sow nor reap nor gather into granaries, and yet your heavenly Father feedeth them: are not ye of much greater value than they? And which of you by thinking earnestly can add an arm's-length [c] to his height? Why are ye anxious about clothing? Consider the lilies of the field, how they grow: they toil not, neither do they spin; yet I tell you, that Solomon in all his glory was not arrayed like one of these. Now if God so clothe the herbage of the field, which to-day is, and to-morrow is cast into the oven, will he not much rather clothe you, ye of little faith? Therefore be not anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'With what shall

(vi. 15–31.)

[a] Gr., *deface*, or, *cause to disappear*. [b] Ibid.

[c] Or. *cubit:* Gr., *elbow*, or, *forearm*.

we be clothed?' (for all these things do the Gentiles seek after;) for your heavenly Father knoweth that ye need every one of these things. But seek first his kingdom and his righteousness, and all these things shall be brought to you. Therefore be not anxious about the morrow, for the morrow will be anxious for itself: sufficient for the day is its own evil.

"Judge not, lest ye be judged: for with such judgment as ye judge, ye will be judged; and with such measure as ye measure, it will be measured to you. And why dost thou stare at the speck [a] that is in thy brother's eye, but dost not notice the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me take out the speck [b] from thine eye,' and see! the beam is in thine own eye? Hypocrite! take out first the beam from thine own eye, and then thou shalt see clearly to take out the speck [c] from thy brother's eye.

"Give not that which is holy to the dogs; neither throw your pearls before the swine; lest they trample them with their feet, and turn and tear you.

"Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it is opened. Is there a man of you, who, if his son shall ask for bread, will give him a stone? or if he shall ask for a fish, will he give him a snake? Since ye, then, though ye are evil, know how to give good gifts to your children, how much rather will your Father who is in heaven give good things to those who ask him? Therefore all things whatsoever ye wish that men would do to you, even so also do ye to them: for this is the Law and the Prophets.

"Enter in by the narrow gate; for wide is the gate and very broad [d] is the road that leadeth to destruction, and many are those who enter in through it; for narrow is the gate and straitened is the path that leadeth to life, and few are those who find it.

"Beware of false prophets, such as come to you in the garb of sheep, but inwardly are ravenous wolves. From their fruits ye shall

[a] Gr., *chip*. [b] Ibid. [c] Ibid. [d] Gr., *very spacious*.

recognize them: do men gather grape-clusters from thorn-bushes, or figs from thistles? So every good tree beareth good fruit; but the worthless tree beareth bad fruit. A good tree cannot bear bad fruit, nor can a worthless tree bear good fruit. Every tree that doth not bear good fruit is cut down and thrown into the fire. So from their fruits ye shall recognize them.

"Not every one that saith to me, 'Master, Master,' [a] will enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in **that day,** 'Master, Master, did we not prophesy [b] by thy name, and by thy name drive out demons, and by thy name do many works of power?' And then I will declare to them, 'I never knew you: away from me, ye that work iniquity.' [c]

"Therefore every one who listeneth to these my words, and doeth them, shall be compared to a prudent man, who built his house upon the rock. And the rain fell, and the torrents came, and the winds blew, and beat upon that house; and it fell not, for it had been founded upon the rock. But every one that heareth these my words, and doeth them not, shall be compared to a foolish man, who built his house upon the sand. And the rain fell, and the torrents came, and the winds blew, and beat upon that house; and it fell, and great was its fall."

And when Jesus had finished these sayings, the people were astonished at his teaching; for he was teaching them as one having authority, and not as their scribes.

WHEN he had come down from the hill, great crowds followed him. And a leper came and bowed down to him, saying, "Sir,[d] if thou dost will, thou hast power to cleanse me." And he reached out his hand and touched him, saying, "I will: be cleansed:" and instantly his leprosy was cleansed. And Jesus said to him, "See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses appointed, for a testimony to them."

(vii. 17—viii. 4.)

[a] See note, p. 4.

[b] Give religious exhortation and instruction: (so elsewhere.)

[c] Gr., *lawlessness.*

[d] See note, p. 4.

And having entered into Capernaum, a centurion [a] came to him, and entreated him, saying, "Sir, my boy [b] is lying at home, palsied, severely afflicted." He said to him, "I will come and cure him." But the centurion answered him, "Sir, I am not worthy that thou shouldst come under my roof; but only speak with a word, and my boy will be cured. For I also myself am a man set under authority, having under myself soldiers: and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant,[c] 'Do this,' and he doeth it." And Jesus hearing this, wondered, and said to those who were following, "I tell you in truth, with no one in Israel have I found so great faith. And I tell you, that many shall come from the east and from the west, and shall dine [d] with Abraham and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom shall be driven away into the darkness outside: there shall be **'the wailing and the gnashing of the teeth.'**" Then Jesus said to the centurion, "Go thy way: as thou hast believed, be it unto thee." And the boy was cured in that very hour.

And Jesus came into Peter's house, and saw his wife's mother lying in bed, sick with a fever. And he touched her hand, and the fever left her, and she arose and waited on him. Then at evening they brought to him many demoniacs: and he drove out the spirits with a word, and cured all that were sick: (that it might be fulfilled which was spoken by Isaiah the prophet, saying, **"He took our infirmities, and bore our sicknesses."**)

THEN Jesus, seeing a crowd about him, gave directions to go away to the other side of the lake. And a certain scribe came to him and said, "Teacher, I will follow thee wherever thou goest." But Jesus said to him, "The foxes have dens, and the birds of the air have lodging-places; but the Son of man hath no place to lay his head." And another of the disciples said to him, "Sir, let me first go and bury my father." But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

(viii. 5–22.)

[a] A Roman officer, captain of a hundred men. [b] *son*, or, *servant*.

[c] Gr., *bond-servant, slave*.

[d] Gr., *recline:* this being the usual posture at meals.

And he went on board a boat, and his disciples accompanied him. And there came a violent wind-squall on the lake, so that the boat was being filled by the waves; but he had gone to sleep. And they came to him and awakened him, saying, "Master! save! we are perishing!" He said to them, "Why are ye fearful, ye of little faith?" Then he arose and rebuked the winds and the water; and there was a great calm. Then the men wondered, saying, "What kind of man is this, that even the winds and the lake obey him?"

And on his coming to the other shore, to the country of the Gergesenes,[a] two demoniacs met him, coming out of the tombs, very violent, so that no one could pass that way. And they cried out, saying, "What is there in common between us and thee, thou **Son of God?** hast thou come hither to torment us before the time?" Now there was at a distance from them a drove of many swine feeding. And the demons implored him, saying, "If thou drive us out, send us away into the drove of swine." And he said to them, "Go." Then they came out and went away into the swine; and the whole drove rushed down the steep bank into the lake, and perished in the waters. Then those who were feeding them fled, and going away to the town, told everything, and what had happened to the demoniacs. And all the town came out to meet Jesus; and on seeing him they entreated him to go away from their neighborhood. And he went on board a boat, and crossed over, and came to his own city.

And they brought to him a paralytic, lying on a bed: and Jesus, seeing their faith, said to the paralytic, "Child, take courage: thy sins are remitted."[b] And some of the scribes said among themselves, "This man speaketh profanely." Then Jesus, perceiving their thoughts, said, "Why are ye thinking evil things in your hearts? Which is easier, to say, 'Thy sins are remitted,' or to say, 'Arise and walk'? But that ye may know that the Son of man hath authority on earth to remit sins" — then he said to the paralytic, "Arise, take up thy bed, and go away to thy home." And he arose and went away to his home. Then the people, on seeing this, were

[a] Or, *Gadarenes.*

[b] Gr., *sent away:* (and so throughout.)

astonished, and gave glory to God, who had given such authority to men.

AND as Jesus was passing along, he saw a man called Matthew sitting at the tax-office,[a] and said to him, "Follow me;" and he arose and followed him. And as he was at table in his house, many tax-collectors and sinners came and reclined at table with Jesus and his disciples. And the Pharisees seeing this, said to his disciples, "Why doth your Teacher eat with the tax-collectors and sinners?" But he, hearing it, said, "Those who are well [b] have no need of a physician, but those who are sick. But go and learn what this meaneth, **'I desire mercy, and not sacrifice;'** for I did not come to call righteous men, but sinners."

Then the disciples of John came to him, and said, "Why do we and the Pharisees fast, but thy disciples do not fast?" And Jesus said to them, "Can the companions of the bridegroom mourn, as long as the bridegroom is with them? but the days will come when the bridegroom will be taken away from them, and then they will fast. And no one putteth a patch of new cloth upon an old garment; for the filling up taketh from the garment, and a worse rent is made. Nor do they put new wine into old skins; [c] lest the skins burst, and the wine runneth out, and the skins are spoiled; but they put new wine into fresh skins, and both are preserved together."

While he was speaking these things to them, one of the rulers came and bowed down to him, and said, "My daughter hath just now died; but come and lay thy hand upon her, and she will live." And Jesus arose and accompanied him: also his disciples. And a woman who had had a flow of blood for twelve years, came to him from behind, and touched the fringe of his mantle; for she was saying within herself, "If I only touch his mantle, I shall be cured." [d] Then Jesus turned, and seeing her, said, "Take courage, daughter, thy faith hath cured thee:" and the woman was cured from that hour.

(ix. 9–22.)

[a] Or, *custom-house.*

[b] Gr., *strong.*

[c] Bottles, made of the entire skins of young animals.

[d] Gr., *saved:* (and so elsewhere.)

And Jesus, coming to the house of the ruler, and seeing the flute-players and the crowd making a great noise, said, "Retire; for the little girl hath not died, but is sleeping." And they laughed at him. But when the crowd had been turned out, he went in and took her by the hand, and the little girl arose. And the report of this went out into all that country.

And as Jesus passed on his way, two blind men followed him, crying out and saying, "Have pity on us! Son of David!" Then, when he had come into a house, the blind men came to him. And Jesus said to them, "Have ye faith that I have power to do this?" They said to him, "Yes, Master." Then he touched their eyes, saying, "According to your faith, be it unto you;" and their eyes were opened. And Jesus sternly charged them, saying, "See that no one know it." But they went out, and reported him in all that country. And as they were going out, there was brought to him a dumb demoniac. And when the demon had been driven out, the dumb man spoke. And the people wondered, saying, "The like was never seen in Israel." But the Pharisees were saying, "By the chief of the demons he driveth out the demons."

And Jesus went about all the cities and the villages, teaching in their synagogues, and proclaiming the **Good-tidings** of the kingdom, and healing every disease and every sickness. But observing the multitudes, he was moved with pity for them, because they were harassed and scattered, like sheep without a shepherd. Then he said to his disciples, "The harvest is indeed great, but the laborers are few: therefore pray ye the Lord of the harvest, that he send forth laborers unto his harvest."

AND he called to him his twelve disciples, and gave them authority over impure [a] spirits, to drive them out, and to cure every disease and every sickness. Now the names of the twelve **Apostles** [b] are these: first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the tax-collector; James the son

[a] Or, *wicked:* (and so throughout.) [b] Or, *missionaries*, or, *sent ones*.

of Alpheus, and Thaddeus; Simon the Zealot; and Judas [a] the Iscariote (he who betrayed him). These twelve Jesus sent forth, having charged them, saying:

"Go not unto the way of the Gentiles,[b] and enter not into a city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, proclaim, saying that the kingdom of heaven hath come nigh. Heal the sick; raise the dead; cleanse the lepers; drive out demons; freely ye have received, freely give. Provide no gold nor silver nor copper for your purses; no satchel for your journey; neither two coats, nor shoes, nor staff; for the workman is entitled to his living. And into whatever city or village ye may enter, find out who in it is worthy, and abide there until ye leave the place. As ye are coming into the house, salute it; and if the house be worthy, let your 'Peace' [c] come upon it; but if it be not worthy, let your 'Peace' [d] return to you. And whoever will not welcome you nor listen to your words, go forth out of that house or city, and shake off the dust of your feet. I tell you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

"Behold, I send you forth as sheep in the midst of wolves: be therefore sagacious like the serpents, and guileless like the doves. But beware of men: for they will deliver you up to councils, and they will scourge you in their synagogues; and ye will be brought before governors and kings on my account, so that ye can testify to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given to you in that very hour what ye shall say: for it is not ye that speak, but the Spirit of your Father that speaketh through you. And brother will deliver up [e] brother to death, and the father his child; and children will rise up against parents, and put them to death. And ye will be hated by all men on account of my name; but he that persevereth to the end, the same shall be saved. But when they persecute you in one city, flee to the next; for I tell you, ye will

[a] Or, *Judah*. [b] Gr., *nations*: that is, those not Jews.
[c] The word of salutation. [d] Ibid. [e] Or, *betray*.

not have finished the cities of Israel until the Son of man shall have come.

"A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple that he become like his teacher, and the servant like his master. Since they have called the master of the house Baalzebub, how much rather will they so call those of his household! Fear them not, therefore; for there is nothing covered that shall not be uncovered, or hidden that shall not become known. What I say to you in the darkness, tell in the light; and what ye hear in the ear, proclaim upon the housetops. And fear not those who kill the body, but have not power to kill the soul; but rather fear him who hath power to destroy both soul and body in hell. Are not two sparrows sold for a penny?[a] and not one of them will fall upon the ground without your Father: but even the hairs of your head are all counted. Fear not, therefore; ye are of more value than many sparrows.

"Every one therefore who shall acknowledge me before men, I also will acknowledge him before my Father who is in heaven. But whoever shall disown me before men, I also will disown him before my Father who is in heaven.

"Think not that I have come to send peace upon the earth: I have not come to send peace, but a sword. For I have come to set a man at variance against his father, and a daughter against her mother, and a bride against her mother-in-law; and a man's enemies will be those of his own household.

"He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that doth not take his cross and follow after me, is not worthy of me. He that hath found his life shall lose it; and he that hath lost his life for my sake shall find it.

"He that welcometh you, welcometh me; and he that welcometh me, welcometh him that sent me. He that welcometh a prophet because he is a prophet, shall receive a prophet's reward; and he that welcometh a righteous man because he is a righteous man, shall re-

[a] Gr., **assarion**: about one and a half cents, or three farthings.

ceive a righteous man's reward. And whoever shall give to one of these little ones to drink, a cup of cold water only, because he is a disciple, I tell you, he shall by no means lose his reward."

And it came to pass, when Jesus had finished giving charge to his twelve disciples, he departed thence to teach and to proclaim in their cities.

THEN John, having heard in the prison of the works of the Christ, sent by his disciples, and asked him, "Art **thou** the Coming One, or are we to expect a different one?" And Jesus answered them, "Go and tell John what ye hear and see: the blind are recovering sight, and the lame are walking; lepers are being cleansed, and the deaf are hearing; the dead are being raised; and the poor are having the **Good-tidings** announced to them: and blessed is he who is not perplexed [a] in regard to me."

Then, as they were departing, Jesus began to say to the multitudes concerning John: "What did ye go out into the wilderness to gaze at? a reed waved by the wind? But what did ye go out to see? a man arrayed in delicate clothing? those who wear delicate clothing are in the houses of kings. But why did ye go out? to see a prophet? Yea, I tell you, and much more than a prophet. This is he of whom it is written, **'Behold, I send my messenger before thy face, who shall prepare thy way before thee.'** In truth I tell you, there hath not arisen among those born of women a greater than John the Baptizer: yet he that is very little in the kingdom of heaven is greater than he. And from the days of John the Baptizer until now, the kingdom of heaven is being invaded, and men of force are seizing it. For all the Prophets and the Law prophesied until John; and if ye are willing to receive it, this is Elijah who was to come. He that hath ears, let him hear.[b]

"But to what shall I compare this generation? It is like little children sitting in the market-places, who call to their mates and say, 'We played the flute to you, and ye did not dance: we wailed, and ye did not beat the breast.' For John came neither eating nor

[a] Or, *stumbled.*

[b] Or, *listen.*

drinking; and they say, 'He hath a demon.' The Son of man came eating and drinking; and they say, 'Behold, a glutton and a wine-drinker![a] a friend of tax-collectors and sinners!' And yet wisdom is vindicated by her works."[b]

Then he began to reproach the cities in which most of his works of power had been done, because they did not repent: "Alas for thee, Chorazin! Alas for thee, Bethsaida! for if the works of power had been done in Tyre and Sidon which have been done in you, they would have repented long ago in sackcloth and ashes. Yet I tell you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto the under world;[c] for if the works of power had been done in Sodom which have been done in thee, it would have remained until this day. Yet I tell you, that it will be more tolerable for the land of Sodom in the day of judgment than for thee."

At that time Jesus said: **"I praise thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and discerning, and hast revealed them unto babes: even so, Father, because it was a delight in thy sight."**

"All things have been delivered to me by my Father: and no one fully knoweth the Son, but the Father; neither doth any one fully know the Father, but the Son, and he to whom the Son may choose to reveal him. Come to me, all ye that are weary and heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and ye shall find rest for your souls: for my yoke is easy,[d] and my burden is light."

ABOUT that time Jesus was going on the Sabbath through the grain-fields; and his disciples were hungry, and began to pull ears of grain, and to eat. But the Pharisees seeing it said to him, "Look! thy disciples are doing what it is not lawful to do on the Sabbath." But he said to them, "Have ye not read what David did,

[a] Or, *wine-toper.* [b] Some ancient authorities read, *children.*
[c] Gr., **Hades**: *the unseen world:* (and so throughout.) [d] Or, *helpful.*

when he was hungry, and those who were with him? how he went into the house of God, and they ate the bread of the offering, which it was not lawful for him to eat, nor for those who were with him, but for the priests only? Or have ye not read in the Law, that on the Sabbath days the priests in the temple desecrate the Sabbath and are blameless? But I tell you, that something greater than the temple is here. But if ye had known what this meaneth, **'I desire mercy and not sacrifice,'** ye would not have condemned the blameless: for the Son of man [a] is lord of the Sabbath."

And having gone on his way, he went into their synagogue; and behold, a man who had a withered hand. And they questioned him, saying, "Is it lawful to heal on the Sabbath?" (that they might accuse him.) But he said to them, "What man is there of you who shall have a single sheep, and if this fall into a pit on the Sabbath, will he not take hold of it and lift it out? How much then is a man of more value than a sheep! So then it is lawful to do good on the Sabbath." Then he said to the man, "Stretch out thy hand." And he stretched it out; and it was restored, sound like the other. But the Pharisees, on going out, consulted together how they might destroy him. Then Jesus, being aware of it, withdrew from the place.

And many followed him; and he healed them all, and strictly charged them that they should not make him known: (that it might be fulfilled which was spoken by Isaiah the prophet, saying: **"Behold, my child whom I have chosen — my Beloved One, in whom my soul delighteth: I will put my spirit upon him, and he shall declare judgment to the nations. He will not contend, nor be clamorous; neither will any one hear his voice in the market-places. A bruised reed he will not break, and a flickering lamp [b] he will not quench, until he shall have caused judgment to issue in victory: and through his name shall the nations have hope."**)

Then they brought to him a demoniac, blind and dumb; and he healed him, so that the dumb man spoke and saw. And all the multitudes were astonished, and were saying, "Is not this the **Son of**

[a] Or, *son of man*, a Hebraism for *man*.

[b] Gr., *a smoking lamp-wick*.

David?" But the Pharisees hearing it said, "This fellow doth not drive out the demons except by Baalzebub the ruler of the demons." But perceiving their thoughts he said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself will not stand. And if Satan drive out Satan, he is divided against himself: how then will his kingdom stand? And if I by Baalzebub drive out the demons, your sons — by whom do they drive them out? therefore they shall be your judges. But if by the Spirit of God I drive out the demons, then the kingdom of God hath come to you. Or how can any one enter into the house of the strong man, and plunder his goods, unless he shall first bind the strong man? and then he will plunder his house.

"He that is not with me, is against me; and he that gathereth not with me, scattereth. Therefore I tell you, every sin and profane speaking will be forgiven to men; but speaking profanely of the Spirit will not be forgiven. And whoever shall speak a word against the Son of man, it will be forgiven him; but whoever shall speak against the Holy Spirit, it will not be forgiven him, neither in this age nor in the age to come. Either make the tree good and its fruit good, or make the tree worthless and its fruit worthless; for by its fruit the tree is known.

"Broods of vipers! how can ye speak good things, wicked as ye are? for out of the overflowing of the heart the mouth speaketh. The good man out of his good treasure bringeth forth [a] good things; and the wicked man out of his wicked treasure bringeth forth [b] wicked things. And I tell you, that for every unprofitable [c] word that men shall speak, they shall give account in the day of judgment; for from thy words thou shalt be vindicated,[d] and from thy words thou shalt be condemned."

Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from thee." But he answered them: "A wicked and adulterous generation demandeth a sign; but no sign will be given to it, except the sign of Jonah the prophet. For as

[a] Gr., *throweth out.* [b] Ibid. [c] Or, *useless:* Gr., *non-working.*
[d] Or, *justified:* Gr., *rectified.*

Jonah was in the body of the sea-monster three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah: and behold, more than Jonah is here! The queen of the South will rise up in the judgment with this generation, and will condemn it; for she came from the ends of the earth to listen to the wisdom of Solomon: and behold, more than Solomon is here!

"But when the impure spirit hath gone out from the man, it wandereth through waterless places seeking rest, but doth not find it. Then it saith, 'I will return to my house from which I came out:' and on coming it findeth it unoccupied, swept, and adorned. Then it goeth and taketh with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man becometh worse than the first. So shall it be also to this wicked generation."

While he was yet speaking to the multitudes, his mother and his brothers were standing outside, seeking to speak to him. But he answered him that told him, "Who is my mother? and who are my brothers?" And he stretched out his hand toward his disciples, and said, "See! my mother and my brothers! For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

On the same day Jesus went out of the house, and sat by the lake. And great crowds came together, so that he went on board a boat, and sat down; and all the people stood upon the beach. And he spoke to them many things in parables, saying:

"Attend: a sower went out to sow: and as he sowed, some fell along the path, and the birds came and devoured them. And others fell upon the rocky places, where they had not much earth; and they sprang up very soon, because they had no depth of earth; and when the sun became high, they withered; and because they had no root, they were dried up. And others fell upon the thorns, and the thorns

grew up and choked them. But others fell upon the good soil, and yielded fruit — some a hundredfold, some sixty, some thirty. He that hath ears, let him hear." [a]

And the disciples came and asked him, "Why dost thou speak to them in parables?" And he answered them: "To you it is given to understand the mysteries of the kingdom of heaven, but to them it is not given. For whoever hath, to him will be given, and he shall have abundance; but whoever hath not, even what he hath shall be taken away from him. For this reason I speak to them in parables, because though seeing they do not see, and though hearing they do not hear, nor do they understand. And by them is being fulfilled the prophecy of Isaiah, which saith: **'Ye shall hear indeed, but shall not at all understand; and ye shall see indeed, but shall not at all perceive: for the heart of this people hath become stupid, and their ears dull of hearing, and their eyes they have closed; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should turn about, and I should heal them.'** But blessed are your eyes, for they see, and your ears, for they hear. For truly I tell you, that many prophets and righteous men have earnestly desired to see the things which ye see, and did not see them, and to hear the things which ye hear, and did not hear them.

"Listen then to the parable of the sower. When any one heareth the word of the kingdom and doth not consider, the Wicked One cometh and snatcheth away that which was sown in his heart: this is that which was sown along the path. And that which was sown upon the rocky places, this is he that heareth the word and at once receiveth it with joy; yet he hath no root in himself, but is not lasting; for when trouble or persecution cometh on account of the word, immediately he stumbleth. And that which was sown among the thorns, this is he that heareth the word, and the cares of life and the deceitfulness of riches choke the word, and it becometh unfruitful. And that which was sown upon the good soil, this is he that heareth the word, and considereth, who indeed

[a] Or, *listen.*

beareth fruit, and produceth, some a hundredfold, some sixty, some thirty."

Another parable he set before them, saying: "The kingdom of heaven is like a man who sowed good seed in his field. But while men were asleep, his enemy came and sowed darnel among the wheat, and went away. But when the plant grew up and produced fruit, then the darnel appeared also. And the servants of the householder came to him and said, 'Sir, didst thou not sow good seed in thy field? whence then hath it darnel?' Then he said to them, 'A man who is an enemy hath done this.' And they said to him, 'Dost thou wish then that we should go and gather them up?' But he said, 'No: lest while gathering the darnels, ye root up the wheat with them. Let both grow together until the harvest; and at the time of the harvest I will say to the reapers, First collect the darnels, and tie them in bundles to burn them, but bring the wheat into my granary.'"

Another parable he set before them, saying: "The kingdom of heaven is like a grain of mustard, which a man took and planted in his field: which indeed is the smallest of all the seeds, but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the air come and lodge in its branches."

Another parable he spoke to them: "The kingdom of heaven is like leaven, which a woman took and covered up in three pecks of flour until the whole was leavened."

All these things Jesus spoke in parables to the multitudes; and without a parable he spoke nothing to them: (that it might be fulfilled which was said by the prophet: **"I will open my mouth in parables: I will utter things hidden from the beginning."**)

Then, having sent away the multitudes, he went into the house. And his disciples came to him and said, "Explain to us the parable of the darnel of the field." And he answered them: "He that soweth the good seed is the Son of man; and the field is the world; and the good seed are the sons of the kingdom; and the darnel are the sons of the Wicked One; and the enemy that sowed them is the

Devil; and the harvest is the completion[a] of the age; and the reapers are angels. As therefore the darnel is gathered together and burned up with fire, so shall it be in the completion[b] of the age. The Son of man will send forth his angels, and they will gather out of his kingdom all things that cause offending, and those who commit lawlessness, and will cast them into the furnace of the fire: there shall be **'the wailing and the gnashing of the teeth.'** Then shall the righteous shine forth like the sun in the kingdom of their Father. He that hath ears, let him hear.[c]

"The kingdom of heaven is like a treasure hidden in the field; which a man found and hid, and for his joy he went away and sold whatever he had, and bought that field.

"Again: the kingdom of heaven is like a merchant seeking beautiful pearls; and having found a single pearl of great value, he went and sold all that he had, and bought it.

"Again: the kingdom of heaven is like a seine cast into the lake, and that gathered of every kind; which when it was full they drew up upon the beach; and sitting down they gathered the good into vessels, but the bad they threw away. So will it be in the completion[d] of the age: the angels will come forth, and will separate the wicked from among the righteous, and will cast them into the furnace of the fire: there shall be **'the wailing and the gnashing of the teeth.'**

"Have ye understood all these things?" They said to him, "Yes." And he said to them, "Therefore every scribe[e] that hath become a disciple to the kingdom of heaven, is like a householder who bringeth forth out of his storeroom things new and old."

And it came to pass, when Jesus had finished these parables, he departed thence. And he came into his own country, and taught them in their synagogue, in such manner that they were astonished, and were saying, "Whence hath **he** this wisdom and these works of power? Is not this the carpenter's son? Is not his mother called Mary?[f] and his brothers, James[g] and Joseph and Si-

[a] Or, *consummation.* [b] Ibid. [c] Or. *listen.* [d] Or, *consummation.*
[e] Or. *scholar.* [f] Gr., **Mariam**: (and so elsewhere.) [g] Gr., *Jacob.*

mon and Judas?[a] and his sisters, are they not all with us? Whence then hath **he** all these things?" And they were perplexed about him. But Jesus said to them, "A prophet is not without honor, except in his own country and in his own home." And he did not many works of power there, on account of their disbelief.

At that time Herod the tetrarch heard the fame of Jesus, and said to his attendants, "This is John the Baptizer: he is risen from the dead; and therefore are these powers active[b] in him." For Herod, having seized John, had bound him and put him in prison on account of Herodias the wife of his brother Philip. For John had often said to him, "It is not lawful for thee to have her." And though he wished to put him to death, he feared the people, because they regarded him as a prophet. But Herod's birthday being celebrated, the daughter of Herodias danced before the guests and pleased Herod; when he promised with an oath to give her whatever she might ask. And she, being prompted by her mother, said, "Give me here on a platter the head of John the Baptizer." Then the king, although troubled, yet on account of his oaths and those who were at the table with him, commanded it to be given. And he sent and beheaded John in the prison; and his head was brought on a platter, and given to the girl; and she carried it to her mother. And his disciples came and took the body and buried it, and went and told Jesus.

Then Jesus, on hearing this, went away in a boat to a retired place by himself; and the multitudes hearing of it, followed him by land from the towns. And on landing he saw a great crowd; and he had pity on them, and healed their sick. But when evening was approaching, the disciples came to him, saying, "The place is uninhabited, and the hour is already late: send the people away, that they may go to the villages, and buy themselves food." But Jesus said to them, "They have no need to go away: do ye yourselves give them to eat." And they said to him, "We have here only five

[a] Or, *Judah.*

[b] Gr., *energetic.*

loaves [a] and two fishes." And he said, "Bring them to me." And having directed the multitude to recline upon the grass, he took the five loaves and the two fishes, and looking up toward heaven he blessed; and he broke the loaves, and gave to the disciples, and the disciples to the multitudes. And they all ate and were satisfied; and they took up what remained over of the broken pieces, twelve baskets full. And those that had eaten were about five thousand men, besides women and children.

Then immediately he compelled the disciples to go on board a boat and go before him to the other shore, while he should send the multitudes away.

And when he had sent the people away, he went up on the hill by himself to pray; and when evening came, he was there alone. But the boat was now many furlongs from the land, distressed by the waves, for the wind was contrary. And in the fourth watch of the night he came toward them, walking on the lake. And the disciples seeing him walking on the lake, were terrified, saying, "It is a specter;" and they cried out from fear. But immediately Jesus spoke to them, saying, "Take courage; it is I myself; be not afraid." Then Peter said to him, "Master, if it be thou, command me to come to thee on the waters." And he said, "Come." And going down from the boat, Peter walked on the waters to go to Jesus. But seeing the wind he was frightened, and beginning to sink he cried out, "Master! save me!" And immediately Jesus reached out his hand and caught hold of him, and said to him, "O thou of little faith, why didst thou doubt?" And when they had gone on board the boat, the wind abated. And those who were in the boat reverenced him, saying, "Truly thou art **God's Son.**"

And having crossed over, they came to the land — to Gennesaret. And the men of that place recognized him, and sent into all the surrounding country, and brought to him all that were sick; and they entreated that they might only touch the fringe of his mantle; and all who touched were entirely cured.

(xiv. 18–36.)

[a] Thin bread-cakes, much smaller than modern loaves.

THEN Pharisees and scribes came to Jesus from Jerusalem, and said, "Why do thy disciples trangress the tradition of the elders? for they do not wash their hands when they eat bread." And he answered them: "Why do **ye** also trangress the commandment of God for the sake of your tradition? For God said, '**Honor thy father and thy mother;**' and '**He that speaketh evil of** [a] **father or mother, let him surely die.**' But **ye** say, 'Whoever shall say to his father or his mother, "That with which thou mightest have been benefited from me is an Offering," he need not honor his father or his mother;' and ye have made void the law of God by your tradition. Hypocrites! well did Isaiah prophesy concerning you, saying, '**This people honor me with their lips, but their heart is far away from me; and they worship me in vain, teaching as their teachings the injunctions of men.**'"

Then he called the people to him, and said to them, "Listen, and understand: Not that which entereth into the mouth maketh the man unclean; but that which cometh forth out of the mouth, this maketh the man unclean." Then the disciples came and said to him, "Dost thou know that the Pharisees were offended on hearing this word?" But he answered, "Every planting which my Heavenly Father did not plant, shall be rooted up. Leave them: they are blind guides; and if a blind man lead a blind man, both will fall into a pit."

And Peter said to him, "Explain to us this parable." And he said, "Are ye also even yet without discernment? Do ye not perceive, that all that goeth into the mouth goeth into the stomach, and passeth out into the drain? But the things which come forth out of the mouth come from the heart; and these make the man unclean. For out of the heart come forth wicked thoughts,[b] murders, adulteries, unchastities, thefts, false testimonies, railings. These are the things that make the man unclean; but to eat with unwashed hands doth not make the man unclean."

AND going out thence, Jesus went away to the regions of Tyre

(xv. 1–21.)

[a] Or, *to*.

[b] Or, *conversations*, or, *reasonings*.

and Sidon. And a Canaanite woman came out from those parts, and cried out, saying, "Pity me, O Master! Son of David! my daughter is grievously demonized." But he answered her not a word. And his disciples came to him and entreated him, saying, "Send her away; for she is crying after us." And he answered, "I was not sent except to the lost sheep of the house of Israel." But she came and fell down before him, saying, "Master! help me!" But he answered, "It is not fitting to take the children's loaf and throw it to the little dogs." Then she said, "Even so, Master; yet the little dogs feed upon the crumbs that fall from the table of their masters." Then Jesus said to her, "O woman, great is thy faith: be it unto thee as thou wishest." And her daughter was cured from that hour.

And having departed thence, Jesus came near to the lake of Galilee; and he went up on a hill, and sat down there. And great crowds came to him, having with them the lame, maimed, blind, dumb, and many others, and laid them down at his feet; and he cured them; so that the people wondered, seeing the dumb speaking, and the lame walking, and the blind seeing: and they gave glory to the God of Israel.

Then Jesus called his disciples to him, and said, "I have pity on the multitude, because they continue with me now three days and have nothing to eat; and I am not willing to send them away fasting, lest they faint on the road." And the disciples said to him, "Whence could we have in an uninhabited place so many loaves as to satisfy so great a multitude?" And Jesus said to them, "How many loaves have ye?" And they said, "Seven, and a few small fishes." And having commanded the people to sit down on the ground, he took the seven loaves and the fishes, and having given thanks, he broke and gave to the disciples, and the disciples to the multitudes. And they all ate and were satisfied; and they took up what remained over of the broken pieces, seven hampers full. And those who had eaten were four thousand men, besides women and children. And he sent the multitudes away, and went on board the boat, and came to the borders of Magadan.

(xv. 22–39.)

AND Pharisees and Sadducees came, and testing him demanded that he should show them a sign out of the heaven.[a] But he answered them, "A wicked and adulterous generation demandeth a sign; but no sign will be given to it, except the sign of Jonah." And he left them, and went away.

And the disciples coming to the other shore had forgotten to take bread. And Jesus said to them, "See to it, and beware of the leaven of the Pharisees and Sadducees." And they conversed among themselves, saying, "It is because we took no bread." Then Jesus perceiving it, said, "Why do ye converse among yourselves, ye of little faith, because ye have no bread? Do ye not consider nor remember the five loaves of the five thousand, and how many baskets ye took up? nor the seven loaves of the four thousand, and how many hampers ye took up? How is it that ye do not perceive that I was not speaking to you concerning **loaves?** nevertheless, beware of the leaven of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of the leaven of **bread,** but of the **teaching** of the Pharisees and Sadducees.

Then Jesus, having come to the neighborhood of Cæsarea Philippi, questioned his disciples, saying, "Who do men say that I, the Son of man, am?" And they said, "Some say, John the Baptizer; others, Elijah; and others, Jeremiah, or one of the prophets." He said to them, "But ye yourselves — who do **ye** say that I am?" And Simon Peter answered, "Thou art the **Messiah, the Son of the Living God.**" Then Jesus said to him, "Blessed art thou, Simon son of John; for flesh and blood have not revealed this to thee, but my Father who is in heaven. And I also say to thee, that thou art a Rock,[b] and upon this rock [c] I will build my church,[d] and the gates of the underworld [e] shall not overcome it. I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind upon the earth shall be bound in heaven; and whatever thou shalt unbind upon the earth shall be unbound in heaven."

(xvi. 1–19.)

[a] Or, *from heaven.* [b] Gr., **Petros,** *Peter.* [c] Gr., **Petra.**
[d] Gr., *assembly, congregation.* [e] Gr., **Hades:** *the unseen world*

Then he cautioned the disciples to tell no one that he was the Messiah.

FROM that time Jesus began to show to his disciples that it was necessary that he should go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. And Peter took him aside, and began to rebuke him, saying, "May God be propitious to thee, Master: this shall never be to thee." But he turned and said to Peter, "Get behind me, Adversary:[a] thou art my stumbling-block; for thou hast in mind not the things of God, but the things of men."

Then Jesus said to his disciples, "If any one is determined to come after me, let him utterly disown himself, and take up his cross, and follow me. For whoever is determined to preserve his life, will lose it; and whoever shall lose his life on my account, shall preserve it. For what shall a man be profited, if he shall gain the whole world and forfeit his life? or what will a man give as the price of his life?[b] For the Son of man shall come in the glory of his Father, with the angels; and then he shall requite each one according to his doing. But I tell you, that there are some of those who are standing here, who shall not taste of death until they shall have seen the Son of man coming in his kingdom."

Then after six days Jesus took with him Peter and James and John his brother, and brought them up on a high mountain by themselves; and he was transfigured[c] before them, and his face shone like the sun, and his garments became white as the light. And there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Master, it is good[d] for us to be here: if thou wishest, I will make here three booths — for thee one, and for Moses one, and for Elijah one." While he was yet speaking, a bright cloud overshadowed them; and there came a voice from the cloud, saying, **"This is my Son, my Beloved One, in whom I have de-**

[a] *Satan.* [b] Gr., *as an exchange for his life.*
[c] Gr., *changed in form*, or, *appearance.* [d] Or, *delightful.*

light: give heed [a] **to him."** And the disciples hearing it fell upon their faces, and were exceedingly frightened. And Jesus came and touched them, and said, "Arise, and be not afraid." And lifting up their eyes, they saw no one but Jesus himself alone.

And as they were coming down from the mountain, Jesus charged them, saying, "Tell what ye have seen to no one until the Son of man shall have arisen from the dead." And the disciples asked him, saying, "Why then do the scribes say that Elijah must first come?" And he answered, "Elijah indeed cometh, and will restore all things: nevertheless I tell you, that Elijah hath already come, and they did not recognize him, but did with him whatever they chose. In like manner the Son of man also is about to suffer from them." Then the disciples perceived that he was speaking to them of John the Baptizer.

And when they had come to the multitude, a man came to him, kneeling to him and saying, "Master, have pity on my son, for he is lunatic,[b] and suffereth miserably; for often he falleth into the fire and often into the water. And I brought him to thy disciples, and they were not able to cure him." Then Jesus said, "O unbelieving and perverted generation, how long shall I be with you? how long shall I bear with you? bring him to me." And Jesus rebuked the demon, and it went out from him; and the lad was cured from that hour. Then the disciples came to Jesus aside, and said, "Why were not **we** able to drive it out?" And he said to them, "Because of your little faith: for I tell you, if ye have faith as much as a grain of mustard, ye will say to this mountain, 'Remove hence to that place,' and it will remove; and nothing will be impossible to you."

And while they were together in Galilee, Jesus said to them, "The Son of man is about to be betrayed into the hands of men; and they will kill him, and on the third day he shall be raised up." And they were very much grieved.

And when they had come to Capernaum, those who received the

(xvii. 6–24.)

[a] Gr., *listen.* [b] Or, *epileptic.*

poll-tax[a] came to Peter and said, "Doth your Teacher pay the poll-tax?" He said, "Yes." And when he came into the house, Jesus spoke first to him, saying, "How doth it seem to thee, Simon? the kings of the earth — from whom do they receive customs or taxes? from their own sons, or from the foreigners?" And he answering, "From the foreigners," Jesus said to him, "Then the sons are free: but lest we should offend them, go to the lake and cast a hook, and take up the fish that first cometh up, and having opened his mouth thou shalt find a stater:[b] take that, and give to them for me and thee."

AT that time the disciples came to Jesus, and said, "Who is the greater in the kingdom of heaven?" And calling to him a little child, he placed it in the midst of them, and said: "In truth I tell you, that unless ye turn and become like little children, ye shall not even enter into the kingdom of heaven. But whoever shall humble himself like this little child, the same is the greater in the kingdom of heaven. And whoso shall receive[c] one such little child on account of my name, receiveth me; but whoso shall cause one of these little ones that believe on me to stumble,[d] it would be well for him that a great millstone should be hanged about his neck, and that he should be sunk in the deepest part of the sea.

"Alas for the world because of offendings![e] for it is unavoidable that offendings come; but alas for the man through whom the offending cometh! And if thy hand or thy foot is causing thee to offend, cut it off and cast it away: it is good for thee to enter into Life[f] maimed or lame, rather than having two hands or two feet to be cast into the eternal[g] fire. And if thine eye is causing thee to offend, tear it out and cast it away: it is good for thee to enter

[a] Gr., **Didrachma:** a coin worth about thirty-seven cents, or eighteen pence sterling, (the amount of the tax.)

[b] A coin worth about seventy-five cents, or three shillings sterling.

[c] Or, *welcome:* (and so elsewhere.)

[d] Or, *offend.*

[e] Or, *stumblings*, or, *causes of stumbling.*

[f] Gr., *the Life.*

[g] That is, *of the age to come:* (and so throughout.)

into Life[a] one-eyed, rather than having two eyes to be cast into the Gehenna of fire.

"See that ye despise not one of these little ones; for I tell you, that their angels in heaven continually behold the face of my Father who is in heaven. What do ye think? if a man have a hundred sheep, and one of them have wandered away, will he not leave the ninety-nine on the hills, and go to search for the one that had wandered? And if it happen that he find it, I tell you, that he rejoiceth over it more than over the ninety-nine that did not wander away: even thus it is not the will of my Father who is in heaven that one of these little ones should perish.[b]

"And if thy brother commit a fault, go and reprove him between thyself and him alone: if he listen to thee, thou hast gained thy brother. But if he will not listen, take with thyself one or two besides, that **'at the mouth of two witnesses, or three, every declaration may be confirmed.'** And if he refuse to listen to them, tell it to the congregation; and if he also refuse to listen to the congregation, let him be to thee as the foreigner and the tax-collector.

"And I tell you, that whatever ye shall bind upon the earth shall be bound in heaven; and whatever ye shall unbind upon the earth shall be unbound in heaven. Again I say to you, that if two of you shall agree upon the earth concerning anything whatever which they shall ask, it shall come to them from my Father who is in heaven. For where two or three are met together in[c] my name, there am I in the midst of them."

Then Peter came and asked him, "Master, how often shall my brother do wrong to me, and I forgive him? until seven times?" Jesus said to him, "I do not say to thee, 'until seven times,' but 'seventy times and seven.' Therefore the kingdom of heaven is like a king who wished to settle accounts with his servants. And having begun to take account, one was brought to him who owed ten thousand talents.[d] But as he had not wherewith to pay, his master

[a] Gr., *the Life.* [b] Or, *be lost.* [c] Gr., *for, on account of.*
[d] About ten million dollars, or, two million pounds sterling.

commanded that he should be sold, also his wife and his children, and all that he had, and payment to be made. Then the servant fell down and made obeisance to him, saying, 'Be patient with me, and I will pay thee all.' And the master of that servant, being moved with pity, released him, and remitted the debt. But that servant going out, found one of his fellow-servants who owed him a hundred shillings;[a] and seizing him he choked him, saying, 'Pay what thou owest.' Then his fellow-servant fell down and entreated him, saying, 'Be patient with me, and I will pay thee.' And he would not, but went and put him in prison until he should pay what was due. Then his fellow-servants, on seeing what was done, were very much grieved, and came to their master, and told him all that had taken place. Then his master called him and said to him, 'Thou wicked servant! I remitted to thee all that debt, because thou didst entreat me: was it not fitting then that thou also shouldst have had pity on thy fellow-servant, even as I had pity on thee?' And his master, being angry, delivered him to the torturers, until he should pay all that was due. So also will my heavenly Father do to you, if ye do not forgive each one his brother from your hearts."

AND it came to pass, when Jesus had finished these sayings, he departed from Galilee, and came to the borders of Judea, beyond the Jordan; and great crowds followed him, and he healed them there.

Then Pharisees came to him, testing him, and saying, "Is it lawful to send away one's wife for every cause?" And he answered them, "Have ye not read, that he who created them at the beginning made them a male and a female, and said, **'On account of this a man will leave father and mother, and will be united to his wife, and the two shall become one flesh'?** So that they are no longer two, but one flesh: what therefore God hath joined together, let not man divide." They said to him, "Why then did Moses ordain that a man may give a certificate of divorce, and send her

[a] Gr., **denaria,** each about eighteen cents, or nine pence sterling.

away?" He said to them, "On account of your hardheartedness Moses permitted you to send away your wives; but at the beginning it was not so. And I tell you, that whoever shall send away his wife except for unfaithfulness, and shall marry another, committeth adultery." The disciples said to him, "If such is the case of a man with his wife, it is not expedient to marry." But he said to them, "Not all can accept this saying, but those only to whom it hath been given. For there are childless men who were so born; and there are those who have been made so by men; and there are those who have kept themselves such for the sake of the kingdom of heaven. He that is able to accept it, let him accept it."

Then there were brought to him little children, that he should lay his hands on them, and pray: but the disciples reproved them. But Jesus said, "Let the little children come to me, and do not hinder them; for to such belongeth the kingdom of heaven." And having laid his hands on them, he departed thence.

AND one came to him and said, "Teacher, what good thing shall I do that I may have Life Eternal?" And he said to him, "Why dost thou ask **me** concerning what is good? there is **One** who is good. But if thou art determined to enter into Life,[a] keep the commandments." He said to him, "Which?" And Jesus said, "These: **Thou shalt not murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely; Honor thy father and thy mother;** and, **Thou shalt love thy neighbor as thyself.**" The young man said to him, "All these things I have observed: what yet do I lack?" Jesus said to him, "If thou art determined to be perfect,[b] go, sell thy possessions and give to the poor, and thou shalt have treasure in the heavens; and come, follow me." But the young man, on hearing this word, went away sorrowful; for he was one that had much wealth.

Then Jesus said to his disciples, "I tell you, that a rich man shall with difficulty enter into the kingdom of heaven. And again

[a] Gr., *the Life.* [b] Or, *complete.*

I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." And the disciples hearing this were greatly astonished, and said, "Who then can be saved?" But Jesus, looking earnestly at them, said, "With men this is impossible, but with God all things are possible." Then Peter said to him, "See! **we** have left all, and followed thee: what then shall we have?" And Jesus said to them: "I tell you in truth, that in the Renovation, when the Son of man shall have taken his seat on the throne of his glory, ye who have followed me shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one who hath left houses,[a] or brothers, or sisters, or father, or mother, or children, or lands, for the sake of my name, shall receive many times more, and shall inherit Life Eternal. But many shall be first that are last, and last that are first.

"For the kingdom of heaven is like a householder, who went out early in the morning to hire laborers for his vineyard. And having agreed with the laborers for a shilling[b] a day, he sent them into his vineyard. And going out about the third[c] hour, he saw others standing in the market-place idle; and he said to them, 'Go ye also into the vineyard, and whatever is right I will give you;' and they went. And again he went out about the sixth[d] and the ninth[e] hour, and did in like manner. And going out about the eleventh[f] hour, he found others standing, and said to them, 'Why have ye stood here all the day idle?' They said to him, 'Because no one hath hired us.' He said to them, 'Go ye also into the vineyard.' And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning from the last unto the first.' And when those came who were hired about the eleventh hour, they received a shilling apiece. And when the first came, they thought that they would receive more; but these also received a shilling apiece. And on receiving it, they grumbled against the householder, saying, 'These last have labored but one

[a] Or, *homes*. [b] Gr. **denarion**: see note, p. 39. [c] About 9 o'clock.
[d] Noon. [e] About 3 o'clock. [f] About 5 o'clock.

hour, and thou hast made them equal to us who have borne the burden of the day and the burning heat.' But he answered one of them, 'Friend, I do thee no injustice: didst thou not agree with me for a shilling? take what is thine, and go: I choose to give to this last even as to thee: is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?' So the last shall be first, and the first last."

And Jesus, being about to go up to Jerusalem, took the twelve disciples aside, and on the way he said to them, "Attend: we are going up to Jerusalem; and the Son of man will be betrayed to the chief priests and scribes, and they will condemn him to death, and will deliver him up to the Gentiles, to mock and to scourge and to crucify him; and on the third day he shall be raised up."

Then the mother of the sons of Zebedee came to him, with her sons, making obeisance, and asking something of him. And he said to her, "What dost thou desire?" She said to him, "Say that these my two sons shall sit, one on thy right hand and one on thy left hand, in thy kingdom." And Jesus answered, "Ye do not know what ye are asking. Are ye able to drink the cup that I am about to drink?" They said to him, "We are able." He said to them, "My cup indeed ye will drink; but to sit on my right hand and on my left hand is not mine to give, except to those for whom it hath been prepared by my Father." And the ten hearing it, were much displeased with the two brothers. But Jesus called them to him, and said, "Ye know that the chiefs of the nations are lords [a] over them, and their great ones exercise authority over them. It is not so among you; on the contrary, whoever desireth to become great among you, let him be your servitor; and whoever desireth to be first among you, let him be your servant: even as the Son of man did not come to be served, but to serve, — even to give his life a ransom for many."

(xx. 13–28.)

[a] Or, *domineer*.

AND as they were going out from Jericho, a great crowd followed him. And two blind men, who were sitting by the roadside, hearing that Jesus was passing by, cried out, saying, "Master! Son of David! have pity on us!" And the crowd rebuked them, telling them to be silent; but they cried out the more, saying, "Master! Son of David! have pity on us!" And Jesus stood still and called them, and said, "What do ye wish that I should do to you?" They said to him, "Master, that our eyes may be opened." Then Jesus, being moved with pity, touched their eyes; and instantly they recovered sight, and followed him.

And when they came near to Jerusalem, and had come to Bethphage at the Hill of the Olives, Jesus sent two disciples, saying to them, "Go to the village that is opposite you, and immediately ye will find an ass tied, and a colt with her: untie them, and bring them to me. And if any one say anything to you, ye shall say, 'The Master hath need of them,' and immediately he will send them." (Now this took place, that it might be fulfilled which was spoken by the prophet, saying: **"Tell ye the daughter of Zion, 'See! thy King cometh to thee, meek, and riding upon an ass, even upon a colt the foal of a beast of burden.'"**) Then the disciples, having gone and done as Jesus had told them, brought the ass and the colt, and put on them their mantles, and he sat thereon. And very many of the multitude spread their own mantles in the road; and others cut branches from the trees, and spread them in the road. And the crowds that went before him, and those that followed, cried out, saying, **"Hosanna to the Son of David! Blessed! he who cometh! in the name of the Lord! Hosanna in the highest!"** And when he came to Jerusalem, all the city was in commotion, saying, "Who is this?" And the multitudes said, "This is the prophet — Jesus, from Nazareth of Galilee."

And Jesus went into the temple, and drove out all who were selling and buying in the temple, and overturned the tables of the money-changers, and the seats of those who sold the doves, and said to them, "It is written, **'My house shall be called a house of prayer;'** but **ye** are making it a den of robbers." And the blind

and the lame came to him in the temple, and he cured them. But the chief priests and the scribes, on seeing the wonderful things that he did, and the children that were shouting in the temple and crying, "Hosanna to the Son of David!" were indignant, and said to him, "Dost thou hear what these are saying?" And Jesus said to them, "Yes: did ye never read, **'Out of the mouth of babes — even those at the breast, thou hast provided praise'?"** And leaving them, he went out from the city to Bethany, and spent the night there.

And as he was returning to the city early in the morning, he was hungry. And seeing a solitary fig-tree by the roadside, he came to it, and found nothing on it but leaves only; and he said to it, "Let there be no fruit from thee hereafter forever:" and instantly the fig-tree withered. And the disciples seeing it, wondered, saying, "How suddenly the fig-tree is withered." And Jesus said to them, "I tell you, that if ye have faith, and doubt not, ye shall do not only this of the fig-tree, but even if ye should say to this mountain, 'Be thou taken up and thrown into the sea,' it would come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

AND on his coming into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority art thou doing these things? and who gave **thee** this authority?" And Jesus answered them, "I also will ask of you a single word, which if ye say to me, I also will tell you by what authority I do these things. The baptism of John — whence was it? from **'heaven,'** or from **'men'?"** And they conferred among themselves, saying, "If we should say, 'from **heaven,'** he will say to us, 'Why then did ye not believe him?' but if we should say, 'from **men,'** we are afraid of the people, for they all regard John as a prophet." And answering Jesus, they said, "We do not know." **And** he said to them, "Neither do **I** tell **you** by what authority I do these things."

"But how doth it seem to you? A man had two sons: coming

to the first, he said, 'Child, go and work to-day in the vineyard.' And he answered, 'I go, sir;' but he did not go. And coming to the second, he spoke in like manner; and he answered, 'I will not;' but afterward he repented, and went. Which of the two did the will of his father?" They said, "The last." Jesus said to them, "I declare to you, that the tax-collectors and the harlots are going before you into the kingdom of God. For John came to you in the way of righteousness, and ye did not believe him; but the tax-collectors and the harlots believed him; and ye, on seeing it, did not even then repent, so as to believe him.

"Listen to another parable: There was a householder, who planted a vineyard, and placed a fence about it, and dug a wine-press in it, and built a tower, and leased it to tenants,[a] and went to another country. And when the season of the fruits had come, he sent his servants to the tenants, to receive his share of the fruits. And the tenants, seizing his servants, beat one, and killed another, and stoned another. Again, he sent other servants, more than the first; and they did to them in like manner. But afterward he sent to them his son, saying, 'They will respect my **son.**' But the tenants, on seeing the son, said among themselves, 'This is the heir: let us kill him, and take possession of his inheritance.' And they seized him, and put him out of the vineyard, and killed him. When therefore the owner of the vineyard shall come, what will he do to those tenants?" They said to him, "Miserable men! he will miserably destroy them, and will lease the vineyard to others, such as will render to him the fruits in their seasons." Jesus said to them, "Have ye never read in the Writings, **'The stone which the builders rejected, the same hath come to be at the head of the corner; this was from the Lord, and it is wonderful**[b] **in our eyes'?** Therefore I tell you, that the kingdom of God shall be taken away from **you,** and given to a nation yielding the fruits thereof. And he that falleth upon this stone will be broken to pieces; but on whomsoever it shall fall, it will scatter him like chaff."

(xxi. 29–44.)

[a] Gr., *land-tillers.*

[b] Or, *admirable.*

And the chief priests and the Pharisees, who heard his parables, perceived that he was speaking of them. And though seeking to seize him, they were afraid of the people, because **they** regarded him as a prophet.

And Jesus spoke to them again in parables, saying: "The kingdom of heaven is like a king, who made a wedding-feast for his son; and he sent his servants to call to the wedding-feast those who had been invited; but they would not come. Again he sent other servants, saying, 'Tell those who have been invited, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come to the wedding-feast.' But some not caring, went their ways, one to his farm, another to his trading; and the rest, seizing his servants, abused them and killed them. And the king was angry, and sent his soldiers, and destroyed those murderers, and burned their town. Then he said to his servants, 'The wedding-feast is ready, but those who were invited were not worthy. Go therefore into the lanes of the highways, and whomsoever ye shall find, invite to the wedding-feast.' And those servants went out into the highways, and gathered all whom they found, both bad and good: even the bridal chamber was filled with guests. And when the king came in to view the guests, he saw a man there not dressed with a festal robe; and he said to him, 'Friend, how didst thou come in here without a festal robe?' And he was speechless. Then the king said to his attendants, 'Tie his hands and feet, and cast him into the darkness outside.' There shall be **'the wailing and the gnashing of the teeth;'** for many are called, but few chosen."

THEN the Pharisees went and consulted together how they might entrap him with talk.[a] And they sent to him their disciples with the Herodians, saying, "Teacher, we know that thou art truthful, and teachest the way of God in truth, and carest not for any one, for thou dost not regard the person of men. Tell us, therefore, how it

[a] Or. *by a word.*

seemeth to thee: Is it lawful to pay tax to Cæsar, or not?" But Jesus, perceiving their wickedness, said, "Why do ye test me, ye hypocrites? show me the tax-coin." And they brought to him a denarion.[a] And he said to them, "Whose is this portrait and inscription?" They said, "Cæsar's." Then he said to them, "Then return to Cæsar what is Cæsar's, and to God what is God's." And hearing this they wondered, and left him and went away.

On the same day there came to him Sadducees, (who say that there is no resurrection,[b]) and questioned him, saying, "Teacher, Moses said, **'If a man die, having no children, his brother shall marry his wife, and raise up offspring for his brother.'** Now there were with us seven brothers: and the first, having married a wife, died; and as he had no offspring, he left his wife to his brother: in the same manner also the second, and the third, unto the seven: and after them all the woman died. In the resurrection, then, of which of the seven will she be the wife? for they all had her." But Jesus answered, "Ye are gone astray, because ye do not understand the Writings, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. But concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying, **'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?** He is not a God of dead men, but of living." And the multitudes hearing, were astonished at his teaching.

Then the Pharisees, having heard that he had silenced[c] the Sadducees, came together: and one of them, a law-teacher, asked, (testing him,) "Teacher, which is the great commandment in the Law?" And he said to him, "**'Thou shalt love the Lord thy God with thy whole heart and with thy whole soul**[d] **and with thy whole mind.'** This is the first and great commandment. A second is like it: **'Thou shalt love thy neighbor as thyself.'** On these two commandments hangeth the whole Law — also the Prophets."

(xxii. 18–40.)

[a] See note, p. 39. [b] Gr., *standing up again:* (and so throughout.)
[c] Gr., *muzzled.* [d] Or, *life.*

And the Pharisees being still together, Jesus questioned **them,** saying, "What think ye concerning the Messiah? whose son is he?" They said to him, "David's." He said to them, "How then doth David by the Spirit call him '**Lord,**' saying, '**The Lord said to my Lord, Sit on my right hand, until I put thine enemies under thy feet**'? Since David then calleth him '**Lord,**' how is he his son?" And no one was able to answer him a word; neither did any one from that day dare to question him any more.

THEN Jesus spoke to the multitudes and to his disciples, saying: "The scribes and the Pharisees have seated themselves upon the seat of Moses; therefore ye do and observe all things whatsoever they tell you: but do not ye according to their **works;** for they say, and do not. For they tie up heavy burdens, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their **works** they do for the purpose of being noticed by men: for they broaden their amulets and enlarge their fringes, and love the chief places at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called, **Rabbi.**[a] But do not ye be called, **Rabbi,** for one is your Teacher,[b] and all ye are brothers. And call no one your **Father** upon the earth; for One is your Father, — the Heavenly One. Neither be ye called **Leaders;** for your Leader is one, — the Christ. But he that is greater among you, let him be your servitor. And whoever shall exalt himself shall be humbled; and whoever shall humble himself shall be exalted.

"But wo to you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven in the faces of men; for ye yourselves do not enter in, nor do ye permit those who are endeavoring to go in, to enter.

"Wo to you, scribes and Pharisees, hypocrites! for ye traverse the sea and the land to make one proselyte; and when he hath become such, ye make him twofold more a son of hell than yourselves.

(xxii. 41—xxiii. 15.)

[a] Hebrew for *Teacher.* [b] Gr., **Didaskalos:** (and so elsewhere.)

"Wo to you, blind guides! who say, 'Whoever shall swear by the sanctuary, it is nothing; but whoever shall swear by the gold of the sanctuary, he is bound.' Fools, and blind! for which is greater, the gold, or the sanctuary that hath consecrated the gold? And ye say, 'Whoever shall swear by the altar, it is nothing; but whoever shall swear by the gift that is upon it, he is bound.' Blind! for which is greater, the gift, or the altar that consecrateth the gift? Therefore he that sweareth by the altar, sweareth by it and by all things that are upon it. And he that sweareth by the sanctuary, sweareth by it and by him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God and by him that sitteth thereon.

"Wo to you, scribes and Pharisees, hypocrites! for ye give the tenth of the mint and the dill and the cummin, and have neglected the weightier things of the Law — justice, and mercy, and faithfulness: but these ye ought to have done, and not to have neglected the others. Blind guides! straining out the gnat, but swallowing down the camel!

"Wo to you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the sauce-dish, but inside they are full of rapacity and self-indulgence. Blind Pharisee! cleanse first the inside of the cup and of the sauce-dish, that the outside also may become clean.

"Wo to you, scribes and Pharisees, hypocrites! for ye are like whitewashed tombs, which indeed outwardly appear beautiful, but inwardly are full of bones of the dead and of every impurity. Even so ye outwardly appear to men to be righteous, but inwardly ye are full of hypocrisy and wickedness.[a]

"Wo to you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and adorn the monuments of the righteous, and say, 'If we had been in the days of our fathers, we would not have been their partners in the blood of the prophets.' So that ye testify for yourselves, that ye are sons of those who murdered the

[a] Gr., *lawlessness.*

prophets; and ye will fill up the measure of your fathers. Serpents! broods of vipers! how can ye escape the sentence of hell because of this? Attend: I send to you prophets and wise men and scribes: some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and pursue from city to city: so that upon **you** may come all the righteous blood shed upon the land, from the blood of Abel the righteous to the blood of Zachariah son of Barachiah, whom ye murdered between the sanctuary and the altar. In truth I tell you, that all these things shall come upon this generation.

"O Jerusalem! Jerusalem! who killeth [a] the prophets, and stoneth those who are sent to her! how often have I desired to gather thy children together, even as a hen gathereth her chickens together under her wings, but ye would not! Behold! your house is left to you deserted. For I tell you, ye will not see me henceforth until ye shall say, **'Blessed! he who cometh! in the name of the Lord!'"**

AND Jesus, going out from the temple, went on his way. And his disciples came to him to point out to him the buildings of the temple. But he said to them, "Do ye see all these things? in truth I tell you, that there will not be left here stone upon stone that shall not be thrown down."

And as he was sitting upon the Hill of the Olives, the disciples came to him privately, and said, "Tell us, when will these things be? and what will be the signal of thy appearing and of the completion [b] of the age?" And Jesus answered them: "See to it that no one deceive [c] you: for many will come in my name, saying, 'I am the Messiah,' and will deceive many. And ye shall hear of wars and rumors of wars: see that ye be not disturbed; for these things must come to pass; but the end is not yet. For nation will be stirred up against nation, and kingdom against kingdom; and there will be famines and commotions in many places. But all

[a] Or, *murdereth.* [b] Or, *consummation.*
[c] Or, *mislead:* (and so elsewhere.)

these things are only the beginning of troubles. Then they will deliver you up to affliction, and will kill you, and ye will be hated by all the nations on account of my name. And then will many be caused to stumble; and men will betray one another, and will hate one another. And many false prophets will arise, and will deceive many. And because lawlessness will be multiplied, the love of the many will grow cold. But he that persevereth to the end, the same shall be saved. And this **Good-tidings** of the kingdom shall be proclaimed in the whole world [a] for a testimony to all the nations; and then shall the end [b] come.

"When therefore ye shall see the **Abomination of Devastation** which was spoken of by Daniel the prophet, standing in the holy place, (let him that is discerning understand,) then let those who are in Judea flee to the mountains; let not him that is upon the housetop go down to take the things out of his house; and he that is in the field, let him not turn back to take his mantle. But alas for those who are with child, and for those with babes at the breast, in those days! And pray ye that your flight do not take place in the winter, nor on a Sabbath: for then there will be great distress, such as hath not been from the beginning of the world until now; no, nor ever will be. And unless those days should be shortened, no flesh would remain alive; but for the sake of the chosen ones, those days shall be shortened. Then if any one say to you, 'See, here! the Messiah!' or, 'There!' believe him not. For there will arise false Messiahs and false prophets; and they will show great signs and wonders, so that if possible even the chosen ones would be deceived. Remember: [c] I have told you beforehand. If then they say to you, 'Behold, he is in the wilderness,' go not out: if they say, 'Behold, he is in the private rooms,' believe them not. For as the lightning cometh forth from the east, and is seen even to the west, so also shall be the appearing of the Son of man. Wherever the dead body is, there the vultures will be gathered together.

"And immediately after the distress of those days, the sun shall

[a] Gr., *the inhabited earth.* [b] Or, *consummation.* [c] Gr., *behold.*

be darkened, and the moon shall not give her light, and the stars shall fall from the sky, and the powers of the heavens shall be shaken. And then shall appear the signal of the Son of man in the heaven; and then all the tribes of the earth shall mourn; and they shall see the Son of man coming on the clouds of the heaven, with power and great glory. And he shall send forth his angels with a great trumpet-sound; and they shall gather his chosen ones from the four winds, from one extremity of the heavens to the other.

"Now from the fig-tree learn this parable: When her branch hath already become tender, and is putting forth leaves, ye know that the summer is near: even so also, when ye see all these things, know that he is near — at the doors. In truth I tell you, that this generation will certainly not pass away, until all these things come to pass.[a] The heaven and the earth will pass away; but my words shall by no means pass away. But of that day and hour no one knoweth — not even the angels of heaven, nor yet the Son, but the Father alone. And as were the days of Noah, so shall be the appearing of the Son of man. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them every one away, so shall be the appearing of the Son of man. Then there will be two in the field — one is taken, and one is left; two women grinding at the mill — one is taken, and one is left. Be watchful, therefore; for ye know not on what day your Lord cometh. But ye know this: that if the master of the house had known in what hour the thief was coming, he would have watched, and would not have permitted his house to be broken into. Therefore be ye also always ready; for in an hour that ye think not the Son of man is coming. Who then is the faithful and prudent servant, whom his master hath set over his household, to give them food in due season? Blessed is that servant, whom his master on his coming shall find so doing. I tell you, that he will set him over all that he hath. But if the

[a] Or, *are coming to pass.*

servant, being wicked, shall say in his heart, 'My master delayeth,' and shall begin to beat his fellow servants, and shall eat and drink with the drunkards, the master of that servant will come in a day when he expecteth not, and in an hour when he knoweth not, and will severely scourge[a] him, and appoint his lot with the hypocrites: there shall be **'the wailing and the gnashing of the teeth.'**

"Then shall the kingdom of heaven be like ten maidens, who took their torches, and went out to meet the bridegroom. And five of them were foolish, and five were wise: for the foolish, taking their torches, took no oil with them; but the wise took oil in vessels with their torches. But the bridegroom delaying, they all became drowsy and were sleeping. But at midnight there came a cry, 'See! the bridegroom! come out to meet him!' Then all those maidens arose and prepared their torches. And the foolish said to the wise, 'Give us of your oil, for our torches are going out.' But the wise answered, 'No, perhaps there would not by any means be enough for us and you: go rather to those who sell, and buy for yourselves.' And while they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding-feast, and the door was shut. Afterward the others came also, and said, 'Sir, Sir, open to us.' But he answered, 'I tell you, I do not know you.'

"Be watchful, therefore; for ye know not the day nor the hour. For it will be like a man, who, going from home, called his servants and delivered to them of his property: to one he gave five talents, to another two, to another one — to each one according to his several ability, and went on his journey. Immediately he that had received the five talents went and traded with them, and gained another five; and so also he that had received the two gained another two; but he that had received the one went away and dug in the earth and hid his master's money. Now after a long time the master of those servants came and took account with them. And he that had received the five talents came and brought another five talents, and said, 'Sir, thou deliveredst unto me five talents: see! I

[a] Gr., *cut him in two.*

have gained another five talents.' His master said to him, 'Well done, good and faithful servant: thou hast been faithful over a little, I will set thee over much: enter into the favor[a] of thy master.' And he that had received the two talents came and said, 'Sir, thou deliveredst unto me two talents: see! I have gained another two talents.' His master said to him, 'Well done, good and faithful servant: thou hast been faithful over a little; I will set thee over much: enter into the favor[b] of thy master.' Then he also that had received the one talent came and said, 'Sir, I knew thee that thou art a severe man, reaping where thou hadst not sown, and gathering where thou hadst not scattered; and being afraid, I went and hid thy talent in the earth: see! thou hast thine own.' But his master said to him, 'Wicked and indolent servant, didst thou know that I reap where I had not sown, and gather where I had not scattered? then thou oughtest to have put my money with the exchangers,[c] and at my coming I should have received mine own with interest. Take away therefore the talent from him, and give it to him that hath the ten talents. For to every one that hath shall be given, and he shall have abundance; but from him that hath not, even what he hath shall be taken away. And thrust the unprofitable servant into the darkness outside.' There shall be **'the wailing and the gnashing of the teeth.'**

"But when the Son of man shall come in his glory, and all the angels with him, then he will sit on the throne of his glory; and all the peoples will be gathered before him; and he will separate them from one another, as the shepherd separateth the sheep from the goats; and he will place the sheep on his right hand, but the goats on the left. Then will the King say to those on his right hand, 'Come, ye blessed of my Father, inherit[d] the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me home with you; naked, and ye clothed me; I was sick, and ye took care of me; I was in prison, and ye came to me.'

(xxv. 21–36.)

[a] Or, *joy*. [b] Ibid. [c] Or, *bankers*. [d] Or, *possess*.

Then the righteous will answer him, 'Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink? when did we see thee a stranger, and take thee home? or naked, and clothe thee? or when did we see thee sick or in prison, and come to thee?' And the King will answer and say to them, 'I tell you, Inasmuch as ye did it to one of these my brethren, even the least, ye did it to me.' Then he will say to those on the left hand, 'Away from me, accursed, into the eternal fire prepared for the Devil and his angels: for I was hungry, and ye gave me nothing to eat; I was thirsty, and ye gave me nothing to drink; I was a stranger, and ye did not take me home; naked, and ye did not clothe me; sick and in prison, and ye did not care for me.' Then they also will answer, saying, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then he will answer them, saying, 'Inasmuch as ye did it not to one of these — the least, ye did it not to me.' And these shall go away unto eternal torment; but the righteous unto Life Eternal."

AND when Jesus had finished all these words, he said to his disciples, "Ye know that after two days the Passover cometh; and the Son of man is delivered up to be crucified."

Then the chief priests and the elders of the people were assembled in the court of the high-priest (who was called Caiaphas), and consulted together, how they might take Jesus by stratagem, and kill him. But they said, "Not during the festival, lest a tumult arise among the people."

Now Jesus being in Bethany, in the house of Simon the Leper, there came to him a woman having an alabaster flask of costly perfume; and she poured it on his head as he reclined at table. But the disciples seeing it were indignant, and said, "To what purpose is this waste? for this could have been sold for a large sum, and given to the poor." But Jesus, perceiving it, said to them, "Why do ye trouble the woman? for she hath done a beautiful deed to me: for ye always have the poor with you, but me ye do not have always. For she, in pouring this perfume upon my body, hath done it to pre-

pare me for burial. I tell you, that wherever this **Good-tidings** shall be proclaimed in the whole world, what this woman hath done shall also be told for a memorial of her."

Then one of the twelve — who was called Judas the Iscariote, went to the chief priests, and said, "What are ye willing to give me, if I will deliver him up to you?" And they paid him thirty pieces[a] of silver. And from that time he sought opportunity to betray him.

Now on the first day of the unleavened bread, the disciples came to Jesus and said, "Where dost thou wish that we make ready for thee to eat the Passover?" And he said, "Go into the city to such a man, and say to him, 'The Teacher saith, My time is at hand: I wish to keep the Passover at thy house with my disciples.'" And the disciples did as Jesus had directed them; and they made ready the Passover.

Now, the evening having come, Jesus was reclining at table with the twelve. And as they were eating, he said, "I tell you in truth, that one of you will betray me." And being much grieved, they began to say to him — every one, "It is not I, Master?" And he answered, "One who hath dipped his hand with me in the dish, the same will betray me. For the Son of man goeth as it is written concerning him; but alas for that man by whom the Son of man is betrayed! it were well for that man if he had not been born." And Judas (who betrayed him) said, "It is not I, Rabbi?" He said to him, "Thou hast said it."

And as they were eating, Jesus took a loaf, and having blessed, he broke it, and giving it to the disciples, said, "Take, eat: this is my body." And he took a cup, and having given thanks he gave it to them, saying, "Drink of this, all of you: for this is my blood of the new dispensation, which is poured out for many for remission of sins. And I tell you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father."

(xxvi. 13–29.)

[a] Probably shekels, each worth about fifty cents, or two shillings sterling.

And after singing a hymn, they went out toward the Hill of the Olives. Then Jesus said to them, "All ye will be made to stumble in regard to me this night: for it is written, **'I will smite the shepherd, and the sheep of the flock will be scattered.'** But after I am raised up, I will go before you to Galilee." And Peter said to him, "Though all shall be made to stumble in regard to thee, **I** will never be made to stumble." But Jesus said to him, "I tell thee, that this night, before the cock shall have crowed, thou wilt three times utterly disown me." Peter said to him, "Even if I should have to die with thee, I will never disown thee." In like manner also spoke all the disciples.

Then Jesus came with them to an inclosure called Gethsemane. And he said to the disciples, "Sit ye here, while I go away and pray." And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and greatly depressed. Then he said to them, "My soul[a] is in great distress, even unto death: remain here and watch with me." And he went forward a little, and fell upon his face and prayed, saying, **"O my Father, if it is possible, let this cup pass away from me: nevertheless, not as I will, but as thou willest."** And he came to the disciples, and found them sleeping, and said to Peter, "Is it so, that ye were not able to watch with me one hour? Be watchful, and pray that ye may not come into temptation: the spirit indeed is earnest,[b] but the flesh is weak." Again he went away a second time, and prayed, **"O my Father, if this cannot pass away unless I drink it, let thy will be done."** And coming again he found them sleeping, for their eyes were heavy. And leaving them, he went away again and prayed the third time, saying the same thing. Then he came to the disciples and said to them, "Are ye finishing your sleep and taking rest? See! the hour hath come, and the Son of man is betrayed into the hands of sinners. Arise! let us be going: see! he that betrayeth me is near."

And while he was yet speaking, behold, Judas — one of the

[a] Or, *life*.

[b] Or, *willing, ready*.

twelve — came, and with him a great crowd with swords and clubs, from the chief priests and elders of the people. Now he that betrayed him had given them a token, saying, "The one whom I shall kiss, that is he: seize him." And immediately coming up to Jesus, he said, "Joy to thee, Rabbi,"[a] and kissed him. Then Jesus said to him, "Friend, for what art **thou** here?" Then they came and laid hands upon Jesus, and seized him. And one of those who were with Jesus, reaching out his hand, drew his sword, and striking the servant of the high-priest, took off his ear. Then Jesus said to him, "Put back thy sword into its place; for all that take the sword will be slain by the sword. Dost thou think that I cannot call upon my Father, and he will send for my defense at this very moment more than twelve legions of angels? How then would the Writings be fulfilled, that thus it must be?"

In that hour Jesus said to the crowd, "Ye have come out as for a robber with swords and clubs to seize me! I was sitting daily in the temple, teaching; and ye did not seize me." (But all this came to pass, that the words[b] of the Prophets might be fulfilled.) Then all the disciples left him, and fled.

AND those who had seized Jesus led him away to Caiaphas the high-priest, where the scribes and the elders were assembled. Then Peter followed him at a distance, to the court of the high-priest, and went in and sat with the officers,[c] to see the result.

Now the chief priests and the whole council were seeking false witness against Jesus, in order that they might put him to death; but they did not find it, though many false witnesses came. But at last two came and said, "This fellow said, 'I am able to throw down the sanctuary of God, and to build it in three days.'" And the high-priest, standing up, said to him, "Dost thou make no answer to what these are testifying against thee?" But Jesus was silent. And the high-priest said to him, "I adjure thee by the Living God, that thou tell us whether thou art the **Messiah, the Son of God.**" Jesus said

(xxvi. 48–64.)

[a] *Teacher.* [b] Gr., *writings.* [c] Or, *attendants.*

to him, "Thou hast said it: I tell you besides, Hereafter ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of the heaven." Then the high-priest rent his robes, saying, "He hath spoken blasphemy: what further need have we of witnesses? What think ye?" And they answered, "He is deserving of death." Then they spit in his face, and struck him with their fists; and some struck him with rods, and said, "Declare to us, thou Messiah, who it is that struck thee."

Now Peter was sitting outside in the court; and a maid-servant came to him, and said, "And thou wast with Jesus the Galilean." But he denied before them all, saying, "I do not understand what thou art saying." And having gone out into the porch, another maid saw him, and said to those who were there, "This fellow was with Jesus the Nazarene." Again he denied with an oath, "I do not know the man." And after a little while, the bystanders came and said to Peter, "Surely thou art indeed one of them, for thy speech[a] exposeth thee." Then he began to curse and to swear, "I do not know the man;" and immediately a cock crowed. And Peter called to mind the word that Jesus had spoken, "Before the cock shall have crowed, thou wilt three times utterly disown me;" and going outside, he wept bitterly.

Now when morning had come, all the chief priests and the elders of the people consulted together against Jesus how they might put him to death; and having bound him they led him away and delivered him up to Pilate the governor.

Then Judas, who had betrayed him, seeing that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I sinned in betraying righteous blood." But they said, "What is that to us? see to that thyself." And he threw the silver pieces into the sanctuary, and went away and hanged himself. Then the chief priests, taking the silver pieces, said, "It is not allowable to put them into the sacred treasury, because they are the price of blood." And after consult-

(xxvi. 65—xxvii. 7.)

[a] Or, *dialect*.

ing, they bought with them **The Potter's Field,** as a burial-place for foreigners. Wherefore that field hath been called **The Field of Blood,** until this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: **"And I took the thirty pieces of silver, the price of him that was priced, whom they priced from the sons of Israel, and gave them for the Potter's Field, as the Lord commanded me."**

Now Jesus stood before the governor: and the governor questioned him, saying, "Art **thou** the King of the Jews?" And Jesus said, "Thou sayest it." And while he was being accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Dost thou not hear how many things they are testifying against thee?" But he did not answer him — not even a single word; so that the governor wondered greatly.

Now at a festival the governor was accustomed to release to the people one prisoner, whomsoever they might choose. And they had then a notorious prisoner called Barabbas. Therefore, they being assembled, Pilate said to them, "Whom do ye desire that I should release to you? Barabbas, or Jesus who is called **Messiah?**" For he knew that for hatred they[a] had delivered him up. And while he was sitting on the tribunal,[b] his wife sent to him, saying, "Have thou nothing to do with that righteous man; for I have suffered much this day in a dream on his account." Now the chief priests and the elders had persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. Then the governor said to them, "Which of the two do ye desire that I should release to you?" And they said, "Barabbas." Pilate said to them, "What then shall I do with Jesus who is called **Messiah?**" They all said, "Let him be crucified!" And he said, "Why? what wicked thing hath he done?" But they shouted more loudly, saying, "Let him be crucified!" Then Pilate, seeing that he was effecting nothing, but rather that a tumult was arising, took water and washed his hands in

(xxvii. 8–24.)

[a] That is, the chief priests.

[b] The judge's seat.

presence of the multitude, saying, "I am guiltless of the blood of this man: see to that yourselves." And all the people answered, "His blood be on us and on our children." Then he released Barabbas to them; and having scourged Jesus, he delivered him up to be crucified.

THEN the soldiers of the governor took Jesus into the palace-court,[a] and gathered about him the whole troop.[b] And having stripped him, they put around him a scarlet cloak. And they plaited a crown of thorns and put it on his head, and a reed in his right hand, and kneeling before him mocked him, saying, "Joy to thee, King of the Jews!" And they spit upon him, and took the reed and struck him on his head. And when they had mocked him, they took off from him the cloak, and put upon him his own garments, and led him away to crucify him.

And as they were going out, they found a man of Cyrene, whose name was Simon, whom they took hold of, that he should carry his cross. And when they had come to a place called Golgotha (that is, The Skull), they gave him to drink, wine mingled with myrrh; and having tasted it, he refused to drink. And when they had crucified him, they divided his clothing among themselves, casting lots: and they sat down and kept guard over him there. And they placed above his head the charge against him in writing, **"This is Jesus the King of the Jews."** Then there were crucified with him two robbers — one on the right hand and one on the left.

And those who were passing by reviled him, shaking their heads and saying, "Thou that throwest down the sanctuary and buildest it in three days, save thyself: since thou art **God's Son,** come down from the cross." In like manner also the chief priests, scoffing, with the scribes and elders, said, "Others he saved: can he not save himself?" "King of Israel is he? let him now come down from the cross, and we will believe on him." "He hath trusted in God: let **him** rescue him now if he desireth him; for he said, 'I

[a] *Pretorium.* [b] Or, *cohort, regiment.*

am **God's Son.'"** And the robbers that were crucified with him reproached him in the same manner.

Now from the sixth [a] hour there came a darkness over all the land until the ninth [b] hour. And about the ninth hour Jesus cried out with a loud voice, saying, **"Elōi! Elōi! lema sabachthanei?"** (that is, **"My God! my God! why hast thou deserted me?"**) And some of those who were standing there, hearing him, said, "He is calling Elijah." And immediately one of them ran, and taking a sponge, filled it with the sour wine, and putting it upon a reed, gave him to drink. But the others said, "Hold: let us see if Elijah will come to save him." And Jesus cried out again with a loud voice, and gave up his spirit.

And behold, the curtain of the sanctuary was rent into two from the top to the bottom. And the earth quaked; and the rocks were rent; and the tombs were opened; and many bodies of the sleeping saints were raised up, and coming forth out of the tombs after his resurrection, they went into the holy city, and appeared to many. And the centurion and those who were with him keeping guard over Jesus, on seeing the earthquake and the things that took place, were greatly dismayed, and said, "Certainly this was a son of a god." And many women were there, looking on from a distance, who had accompanied Jesus from Galilee, ministering to him: among whom were Mary [c] of Magdala, and Mary [d] the mother of James and Joseph, and the mother of the sons of Zebedee.

Now when evening had come, a rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus, went to Pilate and asked for the body of Jesus. Then Pilate directed that it be given to him. And Joseph took the body, and wrapped it in a clean muslin [e] cloth, and laid it in his own new [f] tomb which he had hewn out in the rock; and having rolled a great stone to the door of the tomb, he departed. And Mary of Magdala was there, and the other Mary, sitting opposite the tomb.

(xxvii. 44–61.)

[a] Noon. [b] About 3 o'clock P.M. [c] Gr., **Mariam**: (and so elsewhere.)
[d] Gr., **Maria**. [e] Or, *Indian:* Gr., **sindōn**, (from Scinde?). [f] Or, *unused.*

AND on the morrow, (which is the day after the Preparation,) the chief priests and the Pharisees came together to Pilate, and said, "Sir, we remember that that deceiver said, while he was yet living, 'After three days I rise again.' Command therefore that the tomb be made secure until the third day, lest his disciples come and steal him away, and say to the people, 'He hath risen from the dead,' and the last delusion will be worse than the first." Pilate said to them, "Take a guard: go and make it as secure as ye know how." So they went and made the tomb secure with the guard, having sealed the stone.

Then after the Sabbath, at the dawning toward the first day of the week, Mary of Magdala and the other Mary came to observe the tomb. And behold, there had been a great commotion:[a] for an angel of the Lord had descended from heaven, and had come and rolled away the stone, and sat upon it. His aspect was like lightning, and his raiment white as snow; and from fear of him the watchers were agitated and became as dead men. But the angel said to the women, "Do not ye be frightened; for I know that ye are seeking Jesus, who was crucified. He is not here; for he hath risen, even as he said. Come, see the place where he was lying. Then go quickly and tell his disciples that he hath risen from the dead, and goeth before you into Galilee: there ye shall see him: see! I have told you." And they went away quickly from the tomb, with fear and great joy, and were running to tell his disciples. And behold, Jesus met them, and said, "Joy to you!" And they came and took hold of his feet, and made obeisance to him. Then Jesus said to them, "Be not dismayed: go and tell my brethren that they go away into Galilee, and there they shall see me."

Now while they were going, some of the guard came into the city and told the chief priests everything that had taken place. And being assembled with the elders, and having consulted, they gave a large sum of money to the soldiers, saying, "Say, 'His disciples came by night and stole him away while we were asleep:' and if

[a] Or, *earthquake*.

this should be heard by the governor, we will persuade him, and relieve you of anxiety." And they took the money, and did as they were instructed; and this report is current among the Jews until this day.

But the eleven disciples went into Galilee, to the mountain where Jesus had directed them. And on seeing him they reverenced him; but some doubted. And Jesus, coming to them, spoke to them, saying: "All authority hath been given to me in heaven and on the earth: go ye therefore and make disciples of all the nations, baptizing them unto [a] the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatever I have commanded you: and behold, I am with you all the days until the completion [b] of the age."

(xxviii. 15–20.)

[a] Or, *into.* [b] Or, *consummation.*

GOOD-TIDINGS

ACCORDING TO

MARK

THE beginning of the **Good-tidings** of **Jesus Christ;** as it is written in Isaiah the prophet:

"Behold, I send my messenger before thy face, who shall prepare thy way: a voice of one crying in the wilderness, 'Make ready the way of the Lord, make straight his paths.'"

JOHN the Baptizer appeared in the wilderness, proclaiming a baptism of repentance for remission of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him at the river Jordan, on confessing their sins. And John was clothed in camel's hair, and had a leathern belt about his waist; and his food was locusts and wild honey. And he proclaimed, saying, "One who is mightier than I is coming after me, the string of whose shoe [a] I am not worthy to stoop down and untie. I have baptized you with water: **he** shall baptize you with the Holy Spirit." [b]

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John at the Jordan. And immediately on coming up from the water, he saw the heavens cleft asunder, and the Spirit as a dove descending upon him; and there

[a] Gr., *strap of whose sandal.*

[b] Gr., *with holy spirit.*

came a voice from the heavens, "**Thou art my Son, my Beloved One: in thee I have delight.**" Then immediately the Spirit drove him away into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him.

Now after John was imprisoned, Jesus came into Galilee, proclaiming the **Good-tidings** of God, that "The time is fulfilled, and the kingdom of God hath come nigh: repent, and believe in the **Good-tidings.**"

And passing along by the lake of Galilee, he saw Simon and Andrew the brother of Simon drawing a seine in the lake; for they were fishermen. And Jesus said to them, "Come after me, and I will make you to become fishers of **men.**" And immediately they left their nets, and followed him. And going on a little further, he saw James the son of Zebedee and John his brother in the boat, mending[a] nets; and immediately he called them. And they left their father Zebedee in the boat with the hired men, and went away after him.

And they came to Capernaum. And at once, on the Sabbath, he went into the synagogue, and taught: and they were astonished at his teaching; for he was teaching them as one having authority, and not as the scribes. And presently there was in their synagogue a man with an impure[b] spirit; and he cried out, saying, "What is there in common between us and thee, Jesus the Nazarene? hast thou come to destroy us? I know thee who thou art — **the Holy One of God.**" Then Jesus rebuked it, saying, "Be silent, and come out from him." Then the impure spirit, convulsing him and crying with a loud voice, came out from him. And they were every one astonished, so that they questioned among themselves, saying, "What is this? It is a new Teaching, with authority; for he commandeth even the impure spirits, and they obey him." And the report of him went out immediately everywhere into all the surrounding country of Galilee.

(i. 12–28.)

[a] Or, *putting in order.* [b] Or, *wicked:* (and so throughout.)

And on coming out of the synagogue, he came into the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was lying in bed, sick with a fever; and presently they told him about her. And coming to her and taking her by the hand, he raised her up; and the fever left her, and she waited on them.

Then at evening, when the sun had set, they brought to him all that were sick, and those who were demonized. And the whole city was assembled at the door. And he cured many that were sick with various diseases, and drove out many demons, and did not permit the demons to say that they knew him to be the Messiah.

And he arose very early, in the night, and went out to a retired place, and there prayed. And Simon and those who were with him, went in search of him; and they found him, and said to him, "All are searching for thee." But he said to them, "Let us go elsewhere to the neighboring towns, that I may proclaim there also; for I have come forth for this purpose." And he went into their synagogues throughout all Galilee, proclaiming, and driving out demons.

And there came to him a leper, imploring him and kneeling down to him and saying to him, "If thou dost will, thou hast power to cleanse me." And being moved with pity, he reached out his hand and touched him, saying, "I will: be cleansed." And instantly the leprosy left him, and he was cleansed. And sternly charging him, he immediately sent him out, and said to him, "See that thou say nothing to any one; but go and show thyself to the priest, and offer on account of thy cleansing what Moses commanded, for a testimony to them." But he, on going out, began to proclaim it much, and to spread the report, so that Jesus could no longer openly enter into a city, but was outside in retired places; and they came to him from everywhere.

And having entered again into Capernaum, it was reported after some days that he was at home. And many were gathered together, so that there was no longer room, not even about the door; and he spoke the word to them. And a paralytic was brought to

him, carried by four men; but as they were not able to come near him on account of the crowd, they uncovered the roof where he was, and having broken it away, they let down the bed[a] on which the paralytic was lying. Then Jesus, seeing their faith, said to the paralytic, "Child, thy sins are remitted." But some of the scribes who were sitting there, were reasoning in their hearts, saying, "Why doth this man speak thus? he speaketh profanely: who hath authority to remit sins but one — God?" And immediately Jesus perceiving in his spirit that they were so reasoning with themselves, said, "Why do ye reason these things in your hearts? which is the easier thing, to say to the paralytic, 'Thy sins are remitted thee,' or to say, 'Arise, take up thy bed, and walk'? But that ye may know that the Son of man hath authority on the earth to remit sins," (he said to the paralytic,) "Arise, take up thy bed, and go to thy home." And he arose, and immediately took up the bed, and went out before them all; so that they were all astonished, and gave glory to God, saying, "We have never seen anything like this."

And he went out again by the lake; and all the people came to him, and he taught them. And as he was passing along, he saw Levi the son of Alpheus sitting at the tax-office;[b] and he said to him, "Follow me;" and he arose and followed him. And it came to pass, as he was at dinner in his house, that many tax-collectors and sinners took places at the table with Jesus and his disciples; for they were many, and they had followed him. And the scribes of the Pharisees, seeing that he was eating with the sinners and tax-collectors, said to his disciples, "He eateth with the tax-collectors and sinners!" And Jesus hearing it said to them, "Those who are well do not need a physician, but those who are sick: I did not come to call righteous men, but sinners."

And John's disciples and the Pharisees were fasting. And they came and said to him, "Why are the disciples of John and the disciples of the Pharisees fasting, but thy disciples are not fasting?" And Jesus said to them, "Can the companions of the bridegroom

[a] Gr., *pallet*: (so in context.) [b] Or, *custom-house*.

fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast; but the days will come when the bridegroom will be taken from them, and then they will fast. No one seweth a patch of new cloth upon an old garment; for the filling up taketh from it — the new from the old, and a worse rent is made. And no one putteth new wine into old skins; [a] for the wine will burst the skins, and the wine is lost as well as the skins; but they put new wine into fresh skins."

And it came to pass that he was going through the grain-fields on the Sabbath; and his disciples began, as they went along, to pull the ears of grain. And the Pharisees said to him, "See! why are they doing what it is not lawful to do on the Sabbath?" And he said to them, "Have ye never read what David did, when he had need, and was hungry — he himself and those who were with him? how he went into the house of God, when Abiathar was high-priest, and ate the bread of the offering, which it is not lawful to eat, except for the priests, and gave also to those who were with him?" And he said to them, "The Sabbath exists for man's sake, and not man for the Sabbath's sake: so that he (the son of man [b]) is lord indeed [c] of the Sabbath."

And he entered again into a synagogue; and there was a man there who had a withered hand. And they were watching him whether he would heal him on the Sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Stand up in the midst." And he said to them, "Is it lawful on the Sabbath to do good, or to do harm? to save life, or to kill?" But they were silent. Then, looking around upon them with anger, being grieved at the hardening of their heart, he said to the man, "Stretch out thy hand;" and he stretched it out, and his hand was restored. Then the Pharisees went out immediately, and consulted with the Herodians against him how they might destroy him.

But Jesus with his disciples retired to the lake; and a great

[a] See note, p. 18. [b] A Hebraism for *man*. [c] Or, *even*.

multitude from Galilee followed; also a great multitude from Judea, and from Jerusalem, and from Idumea, and from beyond the Jordan, and from the neighborhood of Tyre and Sidon, hearing what great things he was doing, came to him. And he directed his disciples that a small boat should be ready for him on account of the crowd, lest they should press upon him; for he had healed many; so that those who had maladies rushed upon him in order that they might touch him. And the impure spirits, whenever they perceived him, fell down before him and cried out, saying, "Thou art the **Son of God.**" But he charged them sternly that they should not make him known.

AND he went up on a hill, and called to him whom he chose; and they came to him. And he appointed twelve, whom also he named **Apostles,**[a] that they should be with him, and that he might send them out to proclaim, and to have authority to drive out the demons. He appointed these twelve: Peter (he gave this surname to Simon), and James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, that is, Sons of Thunder), and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Zealot, and Judas the Iscariote (who betrayed him).

And when he came home, a great crowd came together again, so that they could not even eat a biscuit.[b] And his relatives hearing of it, went to seize hold of him; for they were saying, "He is beside himself." But the scribes who had come down from Jerusalem were saying, "He hath Baalzebub; and by the chief of the demons he driveth out the demons." And he called them to him, and said to them in parables, "How can Satan drive out Satan? And if a kingdom be divided against itself, that kingdom cannot be made to stand. And if a household be divided against itself, that household will not be able to stand. And if Satan hath stood up against himself and is divided, he cannot stand, but hath an end.

(iii. 8–26.)

[a] That is, *Missionaries:* Gr., *sent ones.* [b] Gr., *a loaf*, or, *bread-cake.*

Besides, no one can enter into the house of the strong man and plunder his goods, unless he shall first bind the strong man, and then he will plunder his house. I tell you, that all things will be forgiven to the sons of men — sins, and profanities, whatever they shall speak profanely: but whoever shall speak profanely against the Holy Spirit hath not forgiveness forever, but is subject[a] to eternal failure:"[b] (because they were saying, "He hath an impure spirit.")

And his mother and his brothers came, and standing outside, sent to him, calling him. And a crowd was seated around him; and they said to him, "See! thy mother and thy brothers outside are seeking thee." And he answered them, "Who is my mother? and who are my brothers?" And looking around upon those who were sitting in a circle about him, he said, "See! my mother and my brothers! for whoever shall do the will of God, the same is my brother, and sister, and mother."

AND again he began to teach by the lakeside. And a very great multitude came together to him, so that he went on board a boat, and sat in the lake; and all the people were on the shore. And he taught them many things in parables, and said to them in his teaching: "Listen: Behold, a sower went out to sow; and it happened as he sowed, that some fell along the path, and the birds came and devoured it. And other fell upon the rocky ground, where also it had not much earth; and presently it sprang up, because it had no depth of earth; and when the sun became high, it withered; and because it had no root, it dried up. And other fell upon the thorns; and the thorns grew up and choked it, and it yielded no fruit. And other fell upon the good soil; and shooting up and growing, it yielded fruit, and produced thirtyfold, and sixtyfold, and a hundredfold." And he said, "He that hath ears to hear, let him hear."[c]

And when he was in private, those who were about him with the twelve asked him concerning the parables. And he said to them,

[a] Or, *liable.* [b] Or, *sin:* Gr., *missing the mark.* [c] Or, *listen.*

"To you is given the mystery of the kingdom of God; but to those who are outside all things are in parables; that though seeing they may see and not perceive, and though hearing they may hear and not understand; lest perchance they should turn again, and be forgiven." And he said to them, "Do ye not understand this parable? then how will ye understand all the parables? The sower soweth the word. And these are they along the path where the word is sown; and when they have heard, immediately Satan cometh and snatcheth away the word that had been sown upon them. And these likewise are they that are sown upon the rocky places; who, when they have heard the word, at once receive it with joy, and have no root in themselves, but are not lasting; and when there cometh affliction or persecution on account of the word, immediately they stumble. And others are those which are sown upon the thorns: these are such as have heard the word, but the anxieties of this life and the deceitfulness of riches and the inordinate desires of other things enter in and choke the word, and it becometh unfruitful. And these are they that are sown upon the good soil: such as hear the word, and accept it, and bear fruit — thirtyfold, and sixtyfold, and a hundredfold."

And he said to them, "Is the lamp brought that it should be put under the bushel, or under the bed, and not be placed on the lampstand? For there is no secret thing that shall not be exposed, nor is anything concealed but that it shall come to light. If any one hath ears to hear, let him hear." [a] And he said to them, "Look to it what ye hear. With such measure as ye measure it shall be measured to you; and more shall be added to you. For he that hath, to him shall be given; but he that hath not, even what he hath shall be taken away from him."

And he said, "Thus is the kingdom of God, as if a man should have cast seed upon the earth, and should sleep and arise night and day, and the seed should sprout and grow up, (how he knoweth not, for the earth beareth fruit of itself,) first the blade, then the ear,

[a] Or, *listen.*

then the full grain in the ear. Then when the crop is ready, immediately he sendeth the sickle, because the harvest hath come."

And he said, "To what shall we compare the kingdom of God? or by what parable shall we represent it? As a grain of mustard, which when it is sown upon the earth, though smaller than all other seeds that are on the earth, yet when it is sown, groweth up and becometh greater than all the herbs, and produceth great branches, so that the birds of the air can lodge under its shade."

And with many such parables he spoke the word to them, as they were able to give attention; and without a parable he spoke not to them: but he explained all things in private to his own disciples.

AND on the same day at evening he said to them, "Let us go over to the other shore." And leaving the multitude, they took him with them as he was, in the boat; and other boats were with it. And there arose a great squall of wind, and the waves dashed into the boat, so that the boat was already being filled. But he was in the stern, asleep on the cushion: and they awoke him, and said to him, "Teacher, dost thou not care that we are perishing?" And being awakened, he rebuked the wind, and said to the lake, "Hush! be quiet!" And the wind abated, and there was a great calm. And he said to them, "Why are ye fearful? have ye not yet faith?" And they were greatly dismayed, and were saying to one another, "Who then is this, that even the wind and the lake obey him?"

And they came to the other side of the lake, to the country of the Gerasenes. And as he came out of the boat, immediately there met him from the tombs a man with an impure spirit, who had his dwelling among the tombs: and no one could any more bind him, not even with a chain; because he had been often bound with fetters and chains, and the chains had been snapped asunder by him, and the fetters broken in pieces; and no one had strength to subdue him; and always, night and day, he was among the tombs and among the mountains, crying out and cutting himself with stones. And seeing Jesus from a distance, he ran and kneeled down to him, and crying out with a loud voice, said, "What is there in common

between me and thee, Jesus, thou **Son of the Most High God?** I adjure thee by God, do not torment me." For he was saying to him, "Come forth, thou impure spirit, out of the man." And he asked him, "What is thy name?" And he said to him, "**Legion** is my name; for we are many." And he earnestly entreated him that he would not send them away out of the country. Now there was on the side of the mountain a great drove of swine feeding. And they entreated him, saying, "Send us to the swine, that we may go into them." And he gave them leave. Then the impure spirits came out, and went into the swine; and the drove (about two thousand) rushed down the steep bank into the lake, and were drowned in the lake. And those who were feeding them fled, and told it in the town and in the country. And they came to see what it was that had taken place. And they came to Jesus, and observed the demoniac sitting, clothed, and in his right mind; and they were dismayed. And those who had seen it told them how it had happened to the demoniac, and concerning the swine. And they entreated him to go away from their neighborhood. And as he was entering the boat, the man who had been demonized entreated him that he might be with him. But he did not permit him, but said to him, "Go home to thy friends, and tell them how great things the Lord hath done to thee, and had pity on thee." And he went away, and began to publish in Decapolis[a] how great things Jesus had done to him; and all wondered.

And when Jesus had crossed over again in the boat to the other shore, a great crowd came to him; and he was by the lake. Then one of the presidents of the synagogue, whose name was Jaïrus, came to him and fell at his feet, and implored him earnestly, saying, "My little daughter is at the point of death: I pray thee to come and lay thy hands upon her, that she may be restored, and live." And he went with him; and a great crowd followed him, and pressed upon him.

And a woman who had had a flow of blood twelve years, and had

[a] *The Ten Cities:* a region so called.

suffered much from many physicians, and had spent all that she had, and was not at all benefited but rather became worse, having heard about Jesus, came in the crowd behind, and touched his mantle; for she was saying, "If I may touch even his clothing, I shall be cured." And instantly the fountain of her blood was dried up, and she felt in her body that she was cured of her malady. And immediately, Jesus, perceiving in himself that power had gone forth from him, turned himself in the crowd, and said, "Who touched my clothes?" And his disciples said to him, "Thou seest the crowd pressing upon thee, and thou sayest, 'Who touched me?'" And he was looking about to see her that had done this. But the woman, frightened and trembling, conscious of what had happened to her, came and fell down before him, and told him all the truth. Then he said to her, "Daughter, thy faith hath cured thee: go in peace, and be well from thy malady."

While he was yet speaking, messengers came from the house of the president of the synagogue, and said, "Thy daughter is dead: why dost thou still trouble the Teacher?" But Jesus, overhearing it, said to him, "Fear not, only have faith." And he permitted no one to follow with him, except Peter, and James, and John the brother of James. And they came to the house of the president of the synagogue; and he beheld a tumult, and those who were weeping and wailing greatly. And going in he said to them, "Why are ye making a tumult, and weeping? the child hath not died, but is sleeping." And they laughed at him. But he, having put them all out, took with him the father and the mother of the child, and those who were with him, and went in where the child was. And he took the child by the hand, and said to her, **"Taleitha, coum,"** (which is, being translated, "Darling, arise.") And immediately the little girl arose and walked; for she was twelve years old: and they were greatly amazed. And he charged them strictly that no one should know this, and told them to give her something to eat.

THEN he departed thence, and came to his own country; and his disciples accompanied him. And when the Sabbath came, he began

to teach in the synagogue; and the many who heard him were astonished, saying, "Whence hath **he** these things?" and, "What is this wisdom that is given to **him**? and how is it that such great works of power are done by his hands? Is not this the carpenter, the son of Mary, and the brother of James and Joseph and Judas and Simon? and are not his sisters here with us?" And they were perplexed about him. And Jesus said to them, "A prophet is not without honor, except in his own country, and among his own kindred, and at his own home." And he could do no work of power there, except that he laid his hands on a few sick people, and cured them. And he wondered because of their want of faith.

And he went about the villages in a circuit, teaching. And he called to him the twelve, and began to send them forth two and two; and he gave them authority over the impure spirits. And he charged them to take nothing for their journey, except a staff only: no bread, no satchel, no money in their belt; but to be shod with sandals, and not to put on two tunics. And he said to them: "Whenever ye enter into a house, abide there until ye leave that place. And whatever place will not welcome you nor listen to you, go out thence, and shake off the dust that is under your feet, for a testimony to them." And they went forth, and proclaimed that men should repent. And they drove out many demons, and anointed with oil many that were sick, and cured them.

And king Herod heard of him, (for his name had become famous,) and said, "John the Baptizer hath arisen from the dead; and therefore are these powers active[a] in him." But others were saying, "It is Elijah." And others said, "A prophet, like one of the prophets." But Herod, having heard of him, said, "John whom I beheaded, **he** hath arisen." For Herod had sent and seized John, and bound him in prison, on account of Herodias, the wife of his brother Philip; for he had married her; and John had often said to Herod, "It is not lawful for thee to have thy brother's wife." And

[a] Or, *vigorous, energetic.*

so Herodias held it against him, and was desiring to kill him; but she could not, for Herod reverenced[a] John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed, but listened to him kindly. And a favorable time having come when Herod on his birthday made a feast to his great men and chief captains and the principal men of Galilee, the daughter of Herodias came in herself and danced, and pleased Herod and those who were at the table with him. And the king said to the girl, "Ask of me whatever thou desirest, and I will give it to thee." And he swore unto her, "Whatever thou shalt ask of me, I will give thee, even to the half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptizer." And she came in immediately with haste to the king, and asked, saying, "I desire that thou give me at once on a platter the head of John the Baptizer." Then the king, though much troubled, yet, on account of his oaths and his guests, chose not to refuse her. And immediately the king sent one of his guards, commanding him to bring his head; and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. And his disciples hearing of it, came and took up his body and laid it in a tomb.

AND the apostles came together to Jesus, and told him all that they had done and all that they had taught. And he said to them, "Come ye aside to a retired place, and rest a little." For there were many coming and going, and they had no opportunity even to eat. And they went away in the boat toward an uninhabited place by themselves. But many saw them going, and recognized them, and ran there together on foot from all the towns, and came there before them. And on coming out of the boat he saw a great crowd; and he had pity on them, because they were like sheep without a shepherd; and he taught them many things. And now many

[a] Gr., *feared*.

hours having passed, his disciples came to him and said, "The place is lonely, and the hour is late: send them away, that they may go into the surrounding country and villages, and buy themselves something to eat." But he answered them, "Do ye yourselves give them to eat." And they said to him, "Shall we go and buy two hundred shillings[a] worth of bread, and give them to eat?" And he said to them, "How many loaves[b] have ye? go and see." And having learned, they said, "Five, and two fishes." And he directed that all should sit down in groups upon the green grass. And they sat down in ranks, by hundreds and by fifties. And he took the five loaves and the two fishes, and looking up toward heaven, he blessed, and broke the loaves, and gave to the disciples to set before them; and he divided the two fishes to all. And all ate and were satisfied; and they took up twelve basketfuls of the broken pieces and of the fishes. And those who ate of the loaves were five thousand men.

And immediately he compelled his disciples to go on board the boat, and to go before him to the other shore to Bethsaida, while he should send away the people. And he took leave of them, and went away to the mountain to pray. And when the evening had come, the boat was in the middle of the lake, and he alone on the land. And seeing them straining themselves in rowing, (for the wind was against them,) about the fourth watch of the night he came toward them, walking on the lake, and was about to pass by them. But they, seeing him walking on the lake, thought that it was a specter, and cried out; for they all saw him, and were terrified. But he immediately talked with them, and said to them, "Take courage: it is I myself: be not frightened." And he went up to them into the boat; and the wind abated. And they were greatly amazed; for they did not consider about the loaves, but their mind was stupid.

And having crossed over, they came to the land at Gennesaret, and cast anchor. And as they came out of the boat, the people immediately recognized him, and ran about all that country, and carried about on beds[c] those who were sick, where they heard that he

(vi. 36–55.)

[a] See note, p. 39. [b] See note, p. 31. [c] Gr., *pallets*.

was. And wherever he went, into villages, or into cities, or into the country, they laid the sick in the market-places, and entreated him that they might touch even the fringe of his mantle; and whoever touched it were made well.

THEN the Pharisees, and some of the scribes who had come from Jerusalem, came together to him; and seeing some of his disciples eating bread with unclean[a] (that is, unwashed) hands, (for the Pharisees, and all the Judeans, unless they wash their hands with care, do not eat, observing the tradition of the elders; and unless they baptize themselves from the defilement of the market, they do not eat; and there are many other things which they have received to observe, — baptizings of cups and bowls and copper vessels and couches,) the Pharisees and the scribes asked him, "Why do not thy disciples walk according to the tradition of the elders, but eat bread with unclean[b] hands?" And he said to them, "Well did Isaiah prophesy concerning you hypocrites, as it is written, **'This people honoreth me with their lips, but their heart is far away from me: but they worship me in vain, while they teach as their teachings the injunctions of men.'** Setting aside the commandment of God, ye hold fast the tradition of men." And he said to them, "Skilfully[c] do ye set aside the commandment of God, that ye may observe your own tradition! For Moses said, **'Honor thy father and thy mother,'** and, **'He that speaketh evil of[d] father or mother, let him surely die.'** But ye say, 'If a man shall say to his father or his mother, "That by which thou mayest have been benefited from me, is **Corban**," (that is, an Offering,)' ye no longer allow him to do anything for his father or his mother, annulling the word of God by your tradition which ye have handed down: and many similar things ye do."

And again calling the multitude to him, he said to them, "Listen to me, all of you, and understand. There is nothing from out-

[a] Gr., *common:* that is, ceremonially unclean.
[b] Ibid.
[c] Or, *artfully*, or, *nobly* (used sarcastically.)
[d] Or, *to*.

side the man that by entering into him can make him unclean; but the things that come forth out of the man, are those that make him unclean." And when he had come into the house from the crowd, his disciples asked him concerning the parable. And he said to them, "Are ye so without discernment also? Do ye not perceive, that nothing from outside going into the man can make him unclean; because it goeth not into his heart, but into his stomach, and passeth out into the drain, which carrieth off all the food?" And he said, "That which cometh forth out of the man, that maketh the man unclean. For from within, out of the heart of men, evil conversations [a] proceed, unchastities, thefts, murders, adulteries, inordinate [b] desires, wickednesses, deceit, profligacy, an evil eye, reviling, pride, folly: all these evil things come forth from within, and make the man unclean."

AND he arose and went away to the neighborhood of Tyre. And coming into a house, he wished no one to know it; but he could not be hidden. For immediately a woman, whose little daughter had an impure spirit, having heard about him, came and fell down at his feet. (Now the woman was a Greek, a Syrophenician by birth.) And she entreated him that he would drive out the demon from her daughter. And he said to her, "Let the children first be filled; for it is not fitting to take the children's bread and throw it to the little dogs." But she answered him, "Even so, Master: yet the little dogs under the table feed upon the children's crumbs." And he said to her, "For this word go thy way: the demon hath gone out from thy daughter." Then she went away to her home, and found the child laid upon the bed, and the demon gone out.

And he went away from the neighborhood of Tyre, and came by way of Sidon to the lake of Galilee, through the midst of the territory of Decapolis. And they brought to him one that was deaf, and a stammerer, and entreated him that he would lay his hand upon

[a] Or, *reasonings*, or, *thoughts*. [b] Or, *unlawful*.

him. And he took him aside from the crowd by himself, and placed his fingers upon his ears; and having spit, he touched his tongue, and looking up toward heaven he sighed, and said to him, "**Ephphatha,**" (that is, "Be opened.") And his ears were opened, and the bond of his tongue was set free, and he spoke rightly. And he charged them to tell no one; but the more he charged them, so much the more exceedingly they proclaimed it. And they were astonished beyond measure, saying, "He hath done all things well: he maketh even the deaf to hear, and the dumb to speak."

In those days, there being again a great multitude, and they having nothing to eat, he called his disciples to him, and said to them, "I have pity on the multitude, because they have continued with me now three days, and have nothing to eat; and if I should send them away fasting to their homes, they will faint on the road, for some of them are from afar." And his disciples answered him, "Whence can any one satisfy these people with bread here in an uninhabited place?" And he asked them, "How many loaves have ye?" And they said, "Seven." And he directed the multitude to sit down on the ground. Then he took the seven loaves, and having given thanks, he broke them and gave to his disciples to distribute to the multitude. And they had a few small fishes; and having blessed them, he told them to distribute these also. And they ate, and were satisfied; and they took up seven hampers full of broken pieces that remained over. They were about four thousand; and he sent them away. And immediately going on board the boat with his disciples, they came to the region of Dalmanutha.

And the Pharisees came out and began to dispute with him, demanding of him a sign from[a] the heaven, — testing him. And sighing deeply in his spirit, he said, "Why doth this generation demand a sign? I declare, that no sign shall be given to this generation." And he left them, and embarking again, went over to the other shore.

And they had forgotten to take bread; and they had with them

[a] Or, *out of*.

in the boat only one loaf. And he charged them, saying, "See to it that ye beware of the leaven of the Pharisees and the leaven of Herod." And they conversed with one another, that it was because they had no bread. And he, perceiving it, said to them, "Why do ye reason that it is because ye have no bread? do ye not yet perceive, nor understand? have ye your mind still stupid? having eyes, do ye not see? and having ears, do ye not hear? and do ye not remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did ye take up?" They said to him, "Twelve." "When the seven among the four thousand, how many hampers full of broken pieces did ye take up?" And they said to him, "Seven." And he said to them, "Do ye not yet understand?"

AND they came to Bethsaida. And they brought to him a blind man, and implored him to touch him. And he took the blind man by the hand, and led him outside the village; and having put spittle upon his eyes, and placed his hands upon him, he asked him, "Dost thou see anything?" And looking up he said, "I see men; for I see them like trees walking." Then he laid his hands upon his eyes again; and he looked steadily, and was restored, and saw everything plainly. And he sent him away to his home, saying, "Do not even enter into the village."

Then Jesus went away, with his disciples, to the villages of Cæsarea Philippi; and on the way he questioned his disciples, saying, "Who do men say that I am?" And they answered, "John the Baptizer; and others, Elijah; but others, One of the prophets." And he asked them, "But ye yourselves — who do **ye** say that I am?" Peter answered him, "Thou art the **Messiah.**" And he charged them to tell no man this about him. And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he told them this plainly. Then Peter took him aside, and began to rebuke him. But he, turning about and looking upon his disciples, rebuked Peter,

and said, "Get behind me, Adversary;[a] for thou hast not in mind the things of God, but the things of men."

And he called to him the multitude, with his disciples, and said to them: "If any man is determined to come after me, let him utterly disown himself, and take up his cross, and follow me. For whoever is determined to preserve his life, shall lose it; but whoever shall lose his life for my sake and that of the **Good-tidings,** shall preserve it. For what shall it profit a man, to gain the whole world and forfeit his life? for what can a man give as the price of[b] his life? For whoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him when he cometh in the glory of his Father with the holy angels."

And he said to them, "I tell you, that there are some of those standing here, who will by no means taste of death until they shall see the kingdom of God coming with power."

And after six days Jesus took with him Peter and James and John, and brought them up on a high mountain privately by themselves; and he was transfigured[c] before them; and his garments became dazzling — very white, as no cloth-dresser upon the earth could whiten them. And Elijah appeared to them, with Moses; and they were talking with Jesus. And Peter said to Jesus, "Rabbi,[d] it is good[e] for us to be here; and let us make three booths, — for thee one, and for Moses one, and for Elijah one;" for he knew not what to say, because they were greatly terrified. And there came a cloud that overshadowed them; and there was a voice from the cloud, **"This is my Son, my Beloved One: give heed[f] to him."** And suddenly, looking around, they saw no one any longer with them but Jesus only. And as they were coming down from the mountain, he charged them to relate to no one what they had seen, "until the Son of man should have arisen from the dead." And they kept this word to themselves, inquiring what is the rising from the dead. And they asked him, saying, "How is it that the scribes

[a] *Satan.* [b] Gr., *in exchange for.* [c] Gr., *changed in form or appearance.*
[d] *Teacher.* [e] Or, *delightful.* [f] Gr., *listen.*

say that Elijah must first come?" And he said to them, "Elijah indeed cometh first, and restoreth all things; and it is written of the Son of man that he should suffer many things and be set at naught. Nevertheless, I tell you, that Elijah hath indeed come, and they have done to him whatever they would, even as it is written concerning him."

And when they came to the disciples, they saw a great crowd about them, and scribes debating with them. And immediately on seeing him, the whole crowd were greatly dismayed, and running to him saluted him. And he asked them, "What are ye debating with them?" And one out of the crowd answered him, "Teacher, I have brought to thee my son, who hath a dumb spirit; and wherever it seizeth him it dasheth him down; and he foameth, and grindeth his teeth, and exhausteth himself: and I spoke to thy disciples that they should drive it out, but they were not able." And he said, "O unbelieving generation! how long shall I be with you? how long shall I bear with you? bring him to me." And they brought him. And on seeing him, the spirit immediately convulsed him; and he fell on the ground, and rolled about, foaming. And he asked his father, "How long time is it that it hath been thus with him?" And he said, "From childhood; and often it hath thrown him into the fire and into the water, to destroy him. But if thou **canst** do anything, have pity on us, and help us!" Then Jesus said to him, "'If thou **canst**'! all things are possible to him that believeth." Immediately the father of the child crying out, said, "I do believe! help my lack of faith!" Then Jesus, seeing the crowd running together, rebuked the impure spirit, saying to it, "Thou dumb and deaf spirit, I command thee, come out from him, and enter no more into him." And having cried out, and convulsed him greatly, it came out; and the child became as if dead, so that many said, "He is dead." But Jesus, taking his hand, raised him up; and he stood up. And when he had come into the house, his disciples asked him privately, "How was it that **we** were not able to drive it out?" And he said to them, "This kind can come out by nothing except by prayer."

(ix. 12–29.)

And they departed thence, and passed along through Galilee; and he wished that no one should know it. For he was teaching his disciples and saying to them, that "the Son of man is about to be betrayed into the hands of men; and they will kill him; and having been killed, after three days he shall rise again." But they did not understand the saying, and were afraid to ask him.

AND they came to Capernaum. And being in the house, he asked them, "What were ye discussing on the road?" But they were silent; for they had been disputing with one another on the way which was the greater. And sitting down, he called the twelve and said to them, "If any one desireth to be first, let him be last of all and servitor of all." And he took a little child, and set him in the midst of them; and clasping him in his arms he said to them, "Whosoever shall receive one of such little children for[a] my name, receiveth me; and whosoever receiveth me, receiveth not me only, but him that sent me."

John said to him, "Teacher, we saw one driving out demons in thy name; and we forbade him, because he did not accompany us." But Jesus said, "Hinder him not; for there is no one who shall do a work of power in[b] my name, and be able quickly to speak evil of me: for he that is not against us, is for us. For whoever shall give you a cup of water to drink for the reason that ye are Christ's, I tell you, that he shall by no means lose his reward. And whoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were thrown into the sea.

"And if thy hand cause thee to offend, cut it off: it is good for thee to enter into Life[c] maimed, rather than having two hands to go away into hell, into the unquenchable fire. And if thy foot cause thee to offend, cut it off: it is good for thee to enter into Life[d] lame, rather than having two feet to be cast into hell. And if thine eye cause thee to offend, tear it out: it is good for thee to enter into

[a] Gr., *upon*. [b] Ibid. [c] Gr., *the Life*. [d] Ibid.

the kingdom of God one-eyed, rather than having two eyes to be cast into hell, where **'their worm dieth not, and the fire is not quenched.'** For every one shall be salted with fire. Salt is a good thing; but if the salt have become saltless, with what will ye season the salt itself? Have salt in yourselves, and be at peace with one another."

AND he arose and departed thence, and came to the borders of Judea and the region beyond the Jordan; and again multitudes came together to him; and, as he was accustomed, he taught them again. And Pharisees came and asked him whether it is lawful for a man to send away his wife, — testing him. But he answered them, "What did Moses command you?" And they said, "Moses permitted to write a certificate of divorce, and to send her away." And Jesus said to them, "On account of your hardness of heart he wrote you this precept. But at the beginning of the creation God made them a male and a female. On account of this a man will leave his father and mother, and will be united to his wife, and **'the two shall become one flesh'**; so that they are no longer two, but one flesh. What therefore God hath joined together, let not man divide." And at the house the disciples asked him again about this matter. And he said to them, "Whoever shall send away his wife and marry another, committeth adultery against her; and if she herself shall send away her husband and marry another, she committeth adultery."

And the mothers were bringing to him little children, that he should touch them; but the disciples rebuked them. But Jesus seeing it, was indignant, and said to them, "Permit the little children to come to me: hinder them not; for to such belongeth the kingdom of God. And I tell you, Whoever shall not receive the kingdom of God like a little child, shall not even enter into it." And clasping them in his arms, he blessed them, laying his hands upon them.

And as he was going forth on the way, one ran to him, and kneeling to him asked him, "Good Teacher, what shall I do that I

may inherit Life Eternal?" And Jesus said to him, "Why dost thou call **me** good? none is good but one — God. Thou knowest the commandments: **'Thou shalt not murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely; Thou shalt not defraud; Honor thy father and mother.'"** And he said to him, "Teacher, all these things have I observed from my youth." Then Jesus looking on him loved him, and said to him, "One thing thou lackest: go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." But he became sad at that saying, and went away sorrowful; for he was one who had great possessions.

Then Jesus, looking about, said to his disciples, "With what difficulty shall those who have riches enter into the kingdom of God!" And the disciples were bewildered at his words. But Jesus, speaking again, said to them, "Children, how difficult it is to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." And they were astonished exceedingly, and said to him, "Then who can be saved?" Jesus, looking at them, said, "With men it is impossible, but not with God; for all things are possible with God." Then Peter said to him, "See! **we** have left all, and have followed thee." Jesus said, "I tell you, There is no one who hath left home, or brothers, or sisters, or mother, or father, or children, or lands, for my sake and for the sake of the **Good-tidings,** but he shall receive a hundredfold now in this time, — houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come, Life Eternal. But many that are first shall be last, and the last first."

And they were on the road, going up toward Jerusalem; and Jesus was leading the way; and they were dismayed; and some of those who were following were afraid. And again taking the twelve to him, he began to tell them the things that were about to happen to him, saying: "Give attention: we are going up to Jerusalem; and the Son of man will be betrayed unto the chief priests and the

scribes; and they will condemn him to death, and will deliver him up to the Gentiles; and they will insult him and spit upon him and scourge him and kill him; and after three days he shall rise again."

And James and John, the two sons of Zebedee, came to him, and said, "Teacher, we wish that thou shouldst do for us what we are about to ask thee." And he said to them, "What do ye wish that I shall do for you?" And they said to him, "Grant to us that we may sit, one on thy right hand and one on thy left hand, in thy glory." And Jesus said to them, "Ye do not know what ye are asking. Are ye able to drink the cup that I drink? or to be baptized the baptism that I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink, ye shall drink; and the baptism that I am baptized, shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give, except to those for whom it hath been prepared." And the ten hearing it, were much displeased with James and John. And Jesus called them to him, and said, "Ye know that those who are accounted as chiefs over the nations rule [a] over them, and their great ones exercise authority over them. But it is not so among you; on the contrary, whoever desireth to be great among you, let him be your servitor; and whoever desireth to be first among you, let him be servant of all. For even the Son of man did not come to be served, but to serve, — even to give his life a ransom for many."

And they came to Jericho. And as he was going out from Jericho, with his disciples and a great multitude, Bartimeus, (the son of Timeus,) a blind beggar, was sitting by the roadside. And hearing that it was Jesus the Nazarene, he began to cry out and to say, "Son of David! Jesus! have pity on me!" And many rebuked him, telling him to be silent; but he cried out much more, "Son of David! have pity on me!" And Jesus stood still, and said, "Call him." And they called the blind man, saying to him, "Take courage; arise; he is calling thee." Then he, throwing off his mantle,

[a] Gr., *domineer*.

sprang up and came to Jesus. And Jesus said to him, "What dost thou wish that I should do to thee?" And the blind man said to him, "Rabboni,[a] that I may recover sight." Then Jesus said to him, "Go thy way: thy faith hath cured thee." And instantly he recovered sight, and followed him on the road.

And when they were coming near to Jerusalem, to Bethphage and Bethany, at the Hill of the Olives, he sent two of his disciples and said to them, "Go to the village that is opposite you, and immediately on entering into it ye shall find a young ass tied, on which no man hath ever yet sat: untie him and bring him. And if any one say to you, 'Why do ye this?' say, 'The Master hath need of him, and presently he will send him back again.'" And they went away, and found a colt tied at a door outside, at the street-crossing; and they began to untie him. And some of those who were standing there said to them, "What are ye doing, untying the colt?" And they replied as Jesus had told them; and they let them go. And they brought the colt to Jesus; and they put upon him their mantles; and he sat upon him. And many spread their mantles upon the road; and others branches which they had cut from the fields. And those who went before and those who followed, cried, **"Hosanna! Blessed! he who cometh! in the name of the Lord! Blessed! the kingdom that is coming — the kingdom of our father David! Hosanna in the highest!"**

And he came into Jerusalem, into the temple; and when he had looked about upon all things, it being now evening, he went out to Bethany with the twelve. And on the morrow, as they were coming out from Bethany, he was hungry. And seeing a fig-tree from a distance, having leaves, he went to see whether he might find anything on it; but coming to it he found nothing but leaves, for it was not the season of figs. And he said to it, "Let no one eat fruit from thee hereafter forever." And his disciples heard him.

And they came to Jerusalem. And entering into the temple, he drove out those who were selling and those who were buying in the

[a] *Teacher.*

temple; and he upset the tables of the money-changers, and the seats of those who were selling the doves, and would not allow any one to carry any goods through the temple. And he taught and said, "Is it not written, '**My house shall be called a house of prayer for all the nations**'? but **ye** have made it a den of robbers." And the chief priests and the scribes heard him, and sought how they might destroy him; for they feared him; for all the multitude were astonished at his teaching. And when evening came, they went out from the city.

And as they passed by in the morning, they saw the fig-tree dried up from the roots. And Peter, recalling to mind, said to him, "Rabbi,[a] see! the fig-tree which thou didst curse is dried up." And Jesus said to them, "Have faith in God. For I tell you, that whoever shall say to this mountain, 'Be thou taken up and be thrown into the sea,' and shall not doubt in his heart, but shall believe that what he saith will come to pass, it shall be to him. Therefore I tell you, all things whatsoever ye shall pray for and ask, believe that ye receive, and they shall be to you. And whenever ye stand praying, forgive, if ye have anything against any one; that your Father also who is in heaven may forgive you your offenses."

And they came again to Jerusalem. And as he was walking about in the temple, the chief priests and the scribes and the elders came to him and said, "By what authority art thou doing these things? or who gave **thee** this authority to do these things?" And Jesus answered them, "I will ask of you a single word, and answer me, and I will tell you by what authority I do these things. The baptism of John — was it from '**heaven,**' or from '**men**'? answer me." And they debated among themselves, saying, "If we should say, 'from **heaven,**' he will say, 'Why then did ye not believe him?' but should we say, 'from **men,**'" they feared the people, for every one regarded John as certainly a prophet. And answering Jesus they said, "We do not know." And Jesus said

(xi. 16–33.)

[a] *Teacher.*

to them, "Neither do I tell you by what authority I do these things."

And he began to speak to them in parables: "A man planted a vineyard, and set a fence around it, and dug a wine-vat, and built a tower, and leased it to tenants, and went to another country. And at the season he sent to the tenants a servant, that he might receive from them of the fruits of the vineyard. And seizing him, they beat him, and sent him away empty-handed. And again he sent to them another servant; and him they wounded in the head, and treated shamefully. And he sent another; and him they killed. And he sent many others, some of whom they beat, and some of whom they killed. He had yet one, a beloved son: he sent him last to them, saying, 'They will respect my **son.**' But those tenants said among themselves, 'This is the heir: come, let us kill him, and the property [a] will be ours.' And they seized him, and killed him, and cast him out of the vineyard. What will the master of the vineyard do? he will come and destroy those tenants, and lease the vineyard to others. Have ye never read this Writing, **'The stone which the builders rejected, the same hath come to be at the head of the corner: this was from the Lord, and it is wonderful [b] in our eyes'?**" And they sought to take him, (but they feared the people,) for they perceived that he had spoken this parable against them; and they left him, and went away.

And they sent to him some of the Pharisees and of the Herodians, that they might entrap him with talk.[c] And they came and said to him, "Teacher, we know that thou art truthful, and carest not for any one, for thou dost not regard the person of men, but in truth teachest the way of God: is it lawful to pay tax to Cæsar, or not? should we give, or should we not give?" But he, perceiving their hypocrisy, said to them, "Why do ye test [d] me? bring me a denarion, [e] that I may look at it." And they brought it. And he said to them, "Whose is this portrait and inscription?" And they

[a] Or, *inheritance.* [b] Or, *admirable.* [c] Gr., *by a word.*
[d] Or, *make trial of.* [e] See note, p. 39.

said to him, "Cæsar's." Then Jesus said, "What is Cæsar's, return to Cæsar; and what is God's, to God." And they wondered greatly at him.

And Sadducees came to him (they who say that there is no resurrection); and they questioned him, saying: "Teacher, Moses wrote to us, that if a man's brother die, and leave a wife behind, and leave no child, that his brother should take the wife and raise up offspring for his brother. There were seven brothers: and the first took a wife, and dying left no child; and the second took her, and died, leaving no child; and the third in like manner; and the seven left no offspring: last of all the woman also died. In the resurrection, of which of them will she be the wife? for the seven had her as wife." Jesus said to them, "Is it not for this reason that ye err, because ye do not understand the Writings, nor the power of God? For when they shall rise from the dead, they neither marry nor are given in marriage, but are like the angels in heaven. But concerning the dead, that they are raised, have ye not read in the book of Moses, at the account of The Bush, how God spoke to him, saying, **'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?** He is not a God of dead men, but of living: ye do greatly err."

And one of the scribes came and heard them arguing together, and perceiving that he had answered them well, asked him, "Which commandment is first of all?" Jesus answered: "The first is, **'Hear, O Israel: the Lord God, our Lord, is One; and thou shalt love the Lord thy God from all thy heart, and from all thy soul,**[a] **and from all thy mind, and from all thy strength.'** The second is this, **'Thou shalt love thy neighbor as thyself.'** There is not another commandment greater than these." The scribe said to him, "Good! Teacher! thou hast said in truth that He is One, and there is not another beside him; and to love him from all the heart, and from all the understanding, and from all the strength, and to love the neighbor as one's self, is much more than all the whole burnt-

[a] Or, *life*.

offerings and the sacrifices." And Jesus, perceiving that he had answered sensibly, said to him, "Thou art not far from the kingdom of God." And no one after that ventured to question him any more.

And Jesus said, as he was teaching in the temple, "How is it that the scribes say that the Messiah is the Son of David? David himself said by the Holy Spirit, **'The Lord said to my Lord, Sit on my right hand, until I put thine enemies under thy feet.'** David himself calleth him **'Lord'**; then how is he his son?"

And the great multitude listened to him gladly. And in his teaching he said: "Beware of the scribes, who delight to walk about in long robes, and to receive salutations in the market-places, and the chief seats in the synagogues, and the first places at feasts: they who devour the homes of widows even while for a pretense they are making long prayers. These shall receive a much greater condemnation."

And sitting down opposite the money-chest, he observed how the people were casting money into the money-chest. And many that were rich were casting in much. And one poor widow came and cast in two mites (that is, a farthing).[a] And he called his disciples to him and said, "I tell you in truth, that this poor widow hath cast in more than all those who are casting into the money-chest; for they all were casting in of their abundance,[b] but she of her poverty cast in all that she had — all her living."

AND as he was going out of the temple, one of his disciples said to him, "Teacher, see! what stones and what buildings!" And Jesus answered him, "Thou seest these great buildings? there will not be left here stone upon stone that shall not be thrown down." And as he was sitting on the Hill of the Olives, opposite the temple, Peter and James and John and Andrew asked him privately, "Tell us when will these things be, and what is the sign when all these things are about to be accomplished." And Jesus

[a] About a fourth of a cent, or half a farthing. [b] Gr., *superfluity*.

answered them: "See to it that no one deceive you. Many will come in[a] my name, saying, 'I am **He,**' and will mislead many. And when ye shall hear of wars and rumors of wars, be not alarmed; they must come, but the end[b] is not yet. For nation will be stirred up against nation, and kingdom against kingdom; there will be commotions[c] in various places; there will be famines: these things are the beginning of troubles. But look out for yourselves: they will deliver you up to councils; and ye will be beaten in synagogues; and ye will stand before governors and kings on my account, in order to testify to them. But the **Good-tidings** must first be proclaimed to all the nations. And when they lead you to trial —having given you up, be not anxious beforehand what ye shall say; but whatever shall be given you in that very hour, that speak; for it is not ye that speak, but the Holy Spirit. And brother will betray brother to death, and father, child; and children will rise up against parents, and will put them to death. And ye will be hated by all men on account of my name; but he that persevereth to the end, the same shall be saved.

"But when ye see the **Abomination of Devastation** standing where it ought not, (let him that is discerning understand,) then let those who are in Judea flee to the mountains; he that is on the housetop, let him not go down, nor go inside to take anything out of his house; and he that is in the field, let him not turn back to take his mantle. But alas for those who are with child, and for those with babes at the breast, in those days! And pray ye that it do not take place in the winter. For in those days there shall be distress, such as there hath not been the like from the beginning of the creation which God created until now, and never will be. And unless the Lord had shortened the days, no flesh would be kept alive; but for the sake of his chosen ones he hath shortened the days. And then if any one shall say to you, 'See, here! the Messiah!' or, 'See, there!' believe him not: for there will arise false Messiahs and false prophets; and they will show signs and wonders, that

[a] Gr., *upon.* [b] Or, *consummation.* [c] Or, *earthquakes.*

they may lead astray, if possible, the chosen ones. But do **ye** take heed: I have told you all beforehand.

"But in those days, after that distress, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from the sky, and the powers that are in the heavens shall be shaken. And then they shall see the Son of man coming in clouds, with great power and glory. And then he shall send forth the angels, and shall gather his chosen ones from the four winds, from the farthest part of the earth to the farthest part of the heaven.

"Now from the fig-tree learn this parable: when her branch hath already become tender, and is putting forth leaves, ye know that the summer is near: even so also, when ye see these things coming to pass, know that he is near — at the doors. I tell you in truth, that this generation will by no means pass away until all these things come to pass.[a] The heaven and the earth will pass away, but my words shall by no means pass away. But of that day and that hour no one knoweth, not even the angels in heaven, nor yet the Son, but the Father only. Take heed; be watchful; for ye know not when the time is. It is like a man taking a journey, who left his home, and gave charge to his servants, to each one his work, and commanded the doorkeeper to watch. Be watchful, then; for ye know not when the master of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say to you I say to all, Be watchful."

THEN after two days was the Passover and the unleavened bread. And the chief priests and the scribes were seeking how they might take him by stratagem and kill him; but they were saying, "Not during the festival, lest perchance there should be a tumult of the people."

And being in Bethany, in the house of Simon the Leper, while he was at dinner, a woman came having an alabaster flask of pure

[a] Or, *are coming to pass.*

perfume of nard, very costly; and having shaken the flask, she poured it upon his head. But some were indignant, and said among themselves, "To what purpose is this waste of the perfume? for this perfume could have been sold for more than three hundred shillings,[a] and given to the poor." And they were angry at her. But Jesus said, "Let her alone: why do ye trouble her? she hath done a beautiful deed to me. For ye have the poor with you always, and when ye will ye can do them good; but **me** ye do not have always. She hath done what she could: she hath anointed my body beforehand for the burial. And I tell you, that wherever the **Good-tidings** shall be proclaimed throughout the whole world, this also which she hath done shall be told for a memorial of her."

THEN Judas the Iscariote, who was one of the twelve, went away to the chief priests, that he might betray him unto them. And they, on hearing him, were glad, and promised to give him money. And he sought how he might conveniently betray him.

And on the first day of unleavened bread, when they killed the Passover-lamb, his disciples said to him, "Where dost thou wish that we go and make ready for thee to eat the Passover?" And he sent two of his disciples, and said to them, "Go into the city, and there will meet you a **man**[b] carrying a jar[c] of water: follow him; and wherever he shall go in, say to the master of the house, 'The Teacher saith, Where is the room for me, where I may eat the Passover with my disciples?' And he himself will show you a large upper room furnished and prepared: there make ready for us." And the disciples went out, and came into the city, and found as he had told them; and they made ready the Passover.

And at evening he came with the twelve. And as they were at table, and were eating, Jesus said, "I tell you truly, that one of you will betray me, even one who is eating with me." They began to be sorrowful, and to say to him one by one, "It is not I?" And

[a] See note, p. 39.

[b] An unusual thing: this service being usually performed by women.

[c] Or, *pitcher*.

he said to them, "One of the twelve — one who dippeth into the same[a] dish with me. For the Son of man goeth even as it is written concerning him; but alas for that man by whom the Son of man is betrayed! it were well for that man if he had not been born."

And as they were eating, he took a loaf, and having blessed, he broke it, and gave to them, and said, "Take ye: this is my body." And taking a cup, and giving thanks, he gave to them; and they all drank of it. And he said to them, "This is my blood of the new dispensation which is poured out in behalf of many. And I tell you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."

And after singing a hymn, they went out toward the Hill of the Olives. And Jesus said to them, "All ye will be made to stumble; for it is written, **'I will smite the shepherd, and the sheep will be scattered abroad.'** But after I am raised up, I will go before you unto Galilee." But Peter said to him, "Even though all shall be made to stumble, yet I will not." And Jesus said to him, "I tell thee in truth, that thou, to-day, this night, before the cock shall have crowed twice, wilt three times utterly disown me." But he said with greater earnestness, "If I should have to die with thee, I will never disown thee." And they all spoke in like manner.

And they came to an inclosure named Gethsemane; and he said to his disciples, "Sit here, while I pray." And he took with him Peter and James and John, and began to be very sorrowful,[b] and to be depressed. And he said to them, "My soul[c] is in great distress, even unto death: remain here and watch." And he went forward a little, and fell upon the ground, and prayed, that if it were possible the hour might pass away from him, and said: **"Abba Father, all things are possible to thee: take away this cup from me: nevertheless, not what I will, but what thou willest."** And he came and found them sleeping, and said to Peter, "Simon, dost thou sleep? wast thou not able to watch one hour? be watchful, and pray

[a] Gr., *one.* [b] Or, *amazed.* [c] Or, *life.*

that ye may not come into temptation: the spirit indeed is earnest,[a] but the flesh is weak." And again he went away, and prayed, saying the same thing. And again coming, he found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them, "Are ye finishing your sleep and taking rest? It is enough: the hour hath come: see! the Son of man is betrayed into the hands of sinners. Arise! let us be going: see! he that betrayeth me is near."

AND immediately, while he was yet speaking, Judas, one of the twelve, came near, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, "The one whom I shall kiss, that is he: seize him, and lead him away securely." And immediately on his coming, he went to him and said, "Rabbi," [b] and kissed [c] him. And they laid hands on him and seized him. But one of those who stood near, drawing a sword, struck the servant of the high-priest, and took off his ear. And Jesus said to them, "Ye have come out as for a robber, with swords and clubs, to take me! I was daily with you in the temple, teaching, and ye did not seize me; but this is done that the Writings may be fulfilled." And all the disciples left him, and fled. And a young man was following, who had a muslin [d] cloth wrapped around him, over his naked body; and they took hold of him; but, leaving the muslin cloth, he fled away naked.

Then they led Jesus away to the high-priest; and all the chief priests and the elders and the scribes came together. And Peter had followed him at a distance, as far as into the court of the high-priest, and was sitting with the officers, and warming himself by the fire.

Now the chief priests and the whole council were seeking testimony against Jesus in order to put him to death. But they did not

[a] Or, *willing, ready.* [b] *Teacher.* [c] Gr., *kissed much*, or, *heartily.*
[d] Gr., *Indian:* (see note, p. 62.)

find it; for though many testified falsely against him, their testimony did not agree. And some stood and testified falsely against him, saying, "We have heard him say, 'I will throw down this sanctuary that is made with hands, and in three days I will build another made without hands:'" but not even so did their testimony agree. And the high-priest, standing up in the midst, asked Jesus, saying, "Dost thou make no answer to what these are testifying against thee?" But he kept silent, and made no answer. Again the high-priest questioned him, and said to him, "Art thou the **Messiah, the Son of the Blessed One?**" And Jesus said, "I am; and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of the heaven." And the high-priest rent his robes, and said, "What further need have we of witnesses? ye have heard the blasphemy: what think ye?" And they all condemned him to be deserving of death. And some began to spit upon him, and to cover his face, and to strike him with their fists, and to say to him, "Prophesy:" and the officers struck him with their rods.

And Peter being below in the court, one of the maid-servants of the high-priest came, and seeing Peter warming himself, she looked at him and said, "Thou too wast with the Nazarene — Jesus." But he denied, saying, "I neither know nor understand: thou — what art thou saying?" And he went out into the porch. And the maid-servant seeing him began again to say to the bystanders, "This fellow is one of them." But he again denied. And after a little while the bystanders again said to Peter, "Surely thou **art** one of them, for certainly thou art a Galilean." But he began to curse and to swear, saying, "I do not know this man of whom ye are speaking." And immediately a cock crowed the second time. And Peter called to mind the word that Jesus spoke to him, "Before the cock shall have crowed twice, thou wilt three times utterly disown me." And as he thought thereon, he wept.

AND as soon as it was morning, the chief priests with the elders and scribes and the whole council held a consultation; and having

bound Jesus, they carried him away and delivered him up to Pilate. And Pilate asked him, "Art **thou** the King of the Jews?" And he answered him, "Thou sayest it." And the chief priests accused him of many things. Then Pilate asked him again, saying, "Dost thou make no answer? see how many things they accuse thee of." But Jesus still made no answer; so that Pilate wondered.

Now at a festival he was accustomed to release to them one prisoner, whomsoever they might ask. And there was one called Barabbas, bound together with those who had made insurrection — men who in the insurrection had committed murder. And the multitude came up and began to ask him to do as he was in the habit of doing for them. And Pilate answered them, saying, "Do ye wish that I should release to you the King of the Jews?" for he was aware that for hatred the chief priests had delivered him up. But the chief priests stirred up the crowd, that he should rather release Barabbas to them. And Pilate said to them, "What then shall I do with him whom ye call the King of the Jews?" And they shouted, "Crucify him!" And Pilate said to them, "What wicked thing hath he done?" But they shouted the more, "Crucify him!" Then Pilate, wishing to satisfy the multitude, released Barabbas to them, and delivered Jesus, after scourging him, to be crucified.

Then the soldiers led him away within the court (that is, the Pretorium); and they called together the whole troop. And they clothed him with purple; and having plaited a crown of thorns, they put it on him; and they began to salute him, "Joy to thee, King of the Jews!" And they struck his head with a reed, and spit upon him, and bending their knees saluted him. And when they had mocked him, they took off from him the purple, and put on him his own garments, and led him out to crucify him.

And they took hold of one who was passing by, — Simon a Cyrenean, coming from the country, (the father of Alexander and Rufus,) in order that he should carry his cross. And they brought him to the place Golgotha (which is, being translated, The Skull). And they offered him wine mingled with myrrh, but he did not receive it. And they crucified him, and divided his clothing among

themselves, casting the lot upon them, what each should take. And it was the third hour [a] when they crucified him. And the inscription of his accusation written above him was, **"The King of the Jews."** And with him they crucified two robbers, one on his right hand and one on his left.

And the passers-by reviled him, shaking their heads and saying, "Ah! thou that throwest down the temple and buildest it in three days, save thyself and come down from the cross." In like manner also the chief priests, scoffing among themselves with the scribes, said, "Others he saved; himself he cannot save — this Messiah, this King of Israel." "Let him now come down from the cross, that we may see and believe." Also those who were crucified with him reviled him.

And at the sixth hour,[b] there came a darkness over the whole land, until the ninth hour.[c] And at the ninth hour [d] Jesus cried with a loud voice, **"Elōi! Elōi! lema sabachthanei?"** (which is, being translated, **"My God! my God! why hast thou deserted me?"**) And some of those who stood near, hearing him, said, "See! he is calling Elijah." And one ran, and filling a sponge with the sour wine, put it on a reed, and gave him to drink, saying, "Hold: let us see whether Elijah will come to take him down." And Jesus, having uttered a loud cry, expired. And the curtain of the sanctuary was rent into two, from the top to the bottom. And the centurion who stood near over against him, seeing that he so expired, said, "Certainly this man was a son of a god."

And there were also women looking on from a distance; among whom were Mary of Magdala, and Mary the mother of James the Little and of Joseph, and Salome; who, when he was in Galilee, accompanied him and waited on him: also many other women who had come up with him to Jerusalem.

AND when the evening had come, because it was the Preparation, (that is, the Sabbath-eve,) Joseph of Arimathea, a distinguished

[a] About 9 o'clock A.M. [b] Noon. [c] About 3 o'clock P.M. [d] Ibid.

councillor, who also himself was expecting the kingdom of God, came, and boldly went in to Pilate and asked for the body of Jesus. And Pilate wondered whether he was yet dead; and he called the centurion, and asked him whether he was already dead. And when he learned it from the centurion, he granted the body to Joseph. And having bought a muslin [a] cloth, he took him down, wrapped him in the muslin cloth, and laid him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary of Magdala and Mary the mother of Joseph took notice where he was laid.

And when the Sabbath was past, Mary of Magdala, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb: the sun having arisen. And they were saying among themselves, "Who will roll away for us the stone from the door of the tomb?" for it was very great: but on looking up they noticed that the stone had been already rolled back. And entering into the tomb, they saw a young man sitting on the right side, clothed with a white robe; and they were greatly dismayed. But he said to them, "Be not dismayed: ye are seeking Jesus the Nazarene, who was crucified: he is not here: see! the place where they laid him. But go, tell his disciples, also [b] Peter, 'He goeth before you unto Galilee: there ye shall see him, as he told you.'" And they went out and fled away from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were frightened.

[Now, having arisen early on the first day of the week, he appeared first to Mary of Magdala, from whom he had driven out seven demons. She went and told those who had been with him, as they were mourning and weeping. But they, though hearing that he was alive, and had been seen by her, did not believe.

And afterward he appeared to two of them in a different aspect,[c]

(xv. 44—xvi. 12.)

[a] Gr., *Indian:* (see note, p. 62.) [b] Or, *even.* [c] Gr., *form.*

as they were walking into the country. And they went and told the rest: neither did they believe them.

And afterward he appeared to the eleven themselves as they were at table, and reproached their unbelief and hardheartedness, because they had not believed those who had seen him after he had arisen from the dead. And he said to them, "Go ye into all the world, and proclaim the **Good-tidings** to the whole creation. He that believeth and is baptized, shall be saved; but he that doth not believe, shall be condemned. And these signs shall accompany those who believe: by my name they shall drive out demons; they shall speak in languages; they shall take up serpents in their hands; and if they drink anything deadly, it shall not harm them in the least; they shall lay hands on the sick, and they shall become well."

So then the Lord Jesus, after speaking with them, was taken up into the heaven, and sat down at the right hand of God. And they went forth and proclaimed everywhere: the Lord working together with them, and confirming their word by the signs that followed. **Amen.**]

NOTE.—Some of the oldest MSS. omit the closing passages inclosed in brackets; and others have a different ending.

(xvi. 13–20.)

GOOD-TIDINGS

ACCORDING TO

LUKE

WHEREAS many have undertaken to draw up a narrative concerning those matters which have been fully established among us, even as they were delivered to us by those who were eyewitnesses from the first and became servants of the Word, — it hath seemed good to me also, after carefully investigating all things from the first, to write them to thee in detail, most excellent Theophilus, in order that thou mightst know the exact truth in regard to the things [a] which thou hast been taught.

THERE was, in the days of Herod, king of Judea, a certain priest named Zachariah, of the course of Abijah; and he had a wife of the daughters of Aaron, whose name was Elizabeth. And they were both righteous in the sight of God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren; and they were both advanced in age.

Now it came to pass, in the performance of his priestly duties before God in the order of his course, according to the custom of the priest's office, that it was his turn [b] to go into the sanctuary of the Lord to burn the incense. And the whole multitude of the peo-

[a] Gr., *words*.

[b] Gr., *lot*.

ple were praying outside at the hour of the incense. And there appeared to him an angel of the Lord standing at the right side of the altar of incense. And Zachariah was agitated on seeing him; and fear fell upon him. But the angel said to him, "Fear not, Zachariah; because thy prayer hath been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name **John**; and joy and exultation shall be to thee; and many shall rejoice because of his birth. For he shall be great in the sight of the Lord; and he will never drink wine nor strong drink;[a] and he shall be filled with the Holy Spirit[b] even from his very birth; and many of the sons of Israel shall he turn to the Lord their God. And he shall go forward before his face, with the spirit and power of Elijah, to turn the hearts of fathers to children, also those who are without faith in[c] the wisdom of the righteous, to prepare for the Lord a people thoroughly furnished."[d]

And Zachariah said to the angel, "Whereby shall I know this? for I myself am an old man, and my wife is far advanced in age." And the angel answered him, "I am Gabriel, who standeth in the presence of God; and I was sent to speak to thee, and to bring these good-tidings; and take notice, thou shalt be dumb[e] and not able to speak, until the day that these things shall have come to pass, because thou didst not believe my words, which shall be fulfilled in their season." And the people were waiting for Zachariah, and wondering at his remaining so long in the sanctuary. And on coming out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary. And he kept making signs to them, but continued speechless.

AND it came to pass, when the days of his ministration were completed, he returned to his own home. And after those days Elizabeth his wife conceived; and she secluded herself five months,

[a] Or, *cider:* Gr., **sikera**: a fermented drink made from other fruits than the grape. [b] Or, *with holy spirit.* [c] Or, *disobedient to.*
[d] Gr., *adjusted*, or, *put in order.* [e] Gr., *silent.*

saying, "Because the Lord hath done thus with me in the days in which he looked upon me to take away my reproach among men."

Now in her sixth month the angel Gabriel was sent from God to a city of Galilee called Nazareth, to a maiden betrothed to a man whose name was Joseph, of the house of David; and the maiden's name was Mary.[a] And he came in, and said to her, "Joy to thee, favored one! the Lord be[b] with thee!" But she was greatly agitated at this speech, and was considering what this salutation could mean. And the angel said to her: "Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and give birth to a son, and shalt call his name **Jesus.** He shall be great, and **Son of the Highest** shall he be called; and the Lord God shall give to him the throne of David his father; and he shall reign over the house of Jacob unto the ages; and of his kingdom there shall be no end." Then Mary said to the angel, "How shall this be, since I have not a husband?" And the angel answered, "The Holy Spirit[c] will come upon thee, and the power of the Highest will overshadow thee: wherefore also the holy one that is to be born shall be called,[d] **Son of God.** And behold, Elizabeth thy kinswoman — she hath also conceived a son in her old age; and this is the sixth month with her who hath been called barren. For not any word from God shall be powerless." And Mary said, "Behold, the servant of the Lord: let it be to me according to thy word." And the angel departed from her.

And Mary arose in those days, and went to the hill country in haste to a city of Judah,[e] and came into the house of Zachariah, and saluted Elizabeth. And when Elizabeth heard the salutation of Mary, the babe bounded in her womb. And Elizabeth was filled with the Holy Spirit,[f] and called out with a loud voice, and said: "Blessed! thou, among women; and blessed! the fruit of thy womb.

(i. 25–42.)

[a] Gr., **Mariam:** (and so elsewhere.) [b] Or, *is.* [c] Or, *holy spirit.*
[d] Or, *that which is born shall be called holy.*
[e] Or, *the city of Judah* (Juttah?). [f] Or, *with holy spirit.*

And whence is this to me, that the mother of my Master should come to me? For, see! as soon as the voice of thy salutation came into my ears, the babe in my womb bounded with exultation. And blessed! she that believed; because there shall be a fulfilment of the things told to her from the Lord."

Then Mary said: "My soul doth extol the Lord, and my spirit hath exulted in God my Savior. For he hath regarded the lowliness of his bondmaiden; for from this time all the generations will call me blessed. For the Mighty One hath done great things for me; and holy is his name; and his mercy is unto generations and generations toward those who fear him. He hath put forth strength with his arm: he hath scattered those who are haughty in the thought of their heart: he hath put down rulers from thrones, and hath exalted the lowly. The hungry he hath filled with good things; and the rich he hath sent away empty. He hath given help to Israel his child, in remembrance of his mercy (as he spoke to our fathers) toward Abraham and his posterity forever." And Mary continued with her about three months, and returned to her own home.

And Elizabeth's full time came that she should bring forth; and she gave birth to a son. And her neighbors and her kindred heard that the Lord had shown great mercy toward her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they were about to call him by the name of his father, **Zachariah.** But his mother said, "Not so, but he shall be called **John.**" And they said to her, "There is no one of thy kindred that is called by this name." And they made signs to his father, what he wished him to be named. And having asked for a writing-tablet, he wrote, saying, "**John** is his name." And they all wondered. And his mouth was opened immediately, and his tongue loosened, and he spoke, blessing God. And fear came upon all that dwelt around them; and in the entire hill country of Judea all these things were much talked of. And all that heard them laid them up in their heart, saying, "What then will this child be?" for the hand of the Lord was with him.

(i. 43–66.)

And Zachariah his father was filled with the Holy Spirit,[a] and prophesied, saying: "Blessed! the Lord, the God of Israel! for he hath regarded and wrought deliverance for his people, and hath raised up a horn of salvation for us in the house of David his child, (as he spoke by the mouth of his holy ones of old — his prophets,) — salvation from our enemies, and from the hand of all that hate us; to show mercy toward our fathers, and to remember his sacred covenant, the oath which he swore unto Abraham our father, to grant unto us, that, being rescued from the hand of our enemies, we might serve him without fear, in holiness and righteousness before him all our days. And thou, child, shalt be called a prophet of the Most High; for thou shalt go before the face of the Lord to make ready his paths, to give to his people knowledge of salvation by remission of their sins through the tender mercy [b] of our God, whereby the sun-rising from on high shall look upon us, to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace."

And the child grew, and became strong in spirit; and he was in the wilderness until the day of his appearing to Israel.

AND in those days there went out a decree from Cæsar Augustus, that all the empire [c] should be registered. (This first registry took place while Quirinius was governor of Syria.) And all went to be registered, each one to his own city. And Joseph also went up from Galilee from the city of Nazareth, unto Judea, to the city of David, which is called Bethlehem, (because he was of the house and family of David,) to register himself, with Mary who was betrothed to him, she being with child. And it came to pass while they were there, the days for her bringing forth were completed; and she gave birth to a son, her firstborn child; and she wrapped him in swathing-bands, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in that region, dwelling in the fields,

[a] Or, *with holy spirit.* [b] Gr., *heart of mercy.* [c] Gr., *the inhabited earth.*

and keeping watch over their flocks by night. And an angel of the Lord stood by them, and the glory of the Lord shone around them; and they were greatly frightened. But the angel said to them, "Be not afraid: for see! I bring you **Good-tidings,** a great joy which shall be to all the people; for there is born to you this day in the city of David, a Savior, who is the **Messiah, the Lord.**[a] And this is a token for you: ye will find a babe wrapped in swathing-bands, and lying in a manger." And suddenly there appeared with the angel a multitude of the heavenly host, praising God and saying, **"Glory to God in the highest! and on earth peace — among men, good will."**

Then when the angels had gone away from them into heaven, the shepherds said to one another, "Let us now go to Bethlehem, and see this that hath taken place, which the Lord hath made known to us." And making haste they came, and found Mary and Joseph, and the babe lying in the manger. And having seen, they made known concerning what had been told them about this child. And all who heard wondered at the things told them by the shepherds. But Mary laid up all these words, considering them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it had been told them.

And when eight days were completed for him to be circumcised, he was named **Jesus,** as he had been called by the angel before he was conceived in the womb. And when the days of their purification were completed in accordance with the Law of Moses, they brought him up to Jerusalem, to present him to the Lord, (as it is written in the Law of the Lord, **"Every first-born male shall be called consecrated to the Lord,"**) and to offer a sacrifice according to what is directed in the Law of the Lord, **"A pair of turtle-doves, or two young pigeons."**

And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the Consolation of Israel; and the Holy Spirit[b] was upon him. And it had been re-

[a] Or, *Master.* [b] Or, *holy spirit.*

vealed to him by the Holy Spirit, that he should not see death before he should have seen the Lord's **Anointed One.**[a] And he came by the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him according to the custom of the Law, then he took him into his arms, and blessed God, and said, "Now let thy servant depart in peace, O Lord,[b] according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all the peoples — a light for the unveiling of the nations, and the glory of thy people Israel."

And his father and mother were wondering at the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, "Behold, this child is appointed for the falling and the rising of many in Israel, and for a standard that will be opposed, (yea, a sword shall pierce through thine own soul,) so that thoughts out of many hearts may be disclosed."

And there was one Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher, (she was of great age, and had lived with a husband seven years from her maidenhood, and had been a widow for eighty-four years,) who did not leave the temple, but continued worshiping with fastings and prayers night and day. And coming up at the same time, she gave thanks to God, and spoke concerning him to all that were looking for the redemption of Jerusalem.[c]

And when they had performed all things that were according to the Law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew, and became strong, becoming filled with wisdom; and the favor of God was upon him.

AND his parents were accustomed to go every year to Jerusalem at the festival of the Passover. And when he became twelve years old, they went up according to the custom of the festival; and having completed the days, when they set out to return, the boy Jesus

[a] Gr., *Christ:* Heb., *Messiah*.

[b] Gr., *Despot*, or, *Master:* one having absolute authority.

[c] Or, *all at Jerusalem who were looking for redemption.*

remained behind in Jerusalem; and his parents had not noticed it; but thinking him to be in the company, they went a day's journey; and they searched for him among their kinsfolk and acquaintances; but not finding him, they returned to Jerusalem, searching for him. And after three days they found him in the temple, sitting in the midst of the teachers, both listening to them and asking questions of them; and all who were listening to him were amazed at his discernment and his answers. And on seeing him they were astonished; and his mother said to him, "Child, why hast thou treated us so? see! thy father and I have been searching for thee in great distress." And he said to them, "Why is it that ye have been searching for me? did ye not know that I ought to be in the affairs of my Father?" But they did not understand the word that he spoke to them. And he went down with them, and came to Nazareth, and was subject to them; but his mother carefully kept all these things in her heart. And Jesus advanced in wisdom as in age, and in favor with God and man.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zachariah in the wilderness. And he came into all the country about the Jordan, proclaiming a baptism of repentance for remission of sins: as it is written in the book of the words of Isaiah the prophet:

"The voice of one crying in the wilderness, 'Make ready the way of the Lord, make straight his paths.' Every chasm shall be filled, and every mountain and hill shall be made low; and the crooked shall become straight, and the rough ways smooth; and all mankind shall see the salvation of God."

Then he was saying to the multitudes that came out to be baptized by him: "Broods of vipers! who hath warned you to flee from the coming wrath? then bring forth fruits worthy of repentance:

and do not begin to say within yourselves, 'We have Abraham for our father;' for I tell you, that God is able from these stones to raise up children to Abraham. And even now the ax is put to the root of the trees: therefore every tree that doth not bear good fruit is to be cut down and cast into the fire." And the multitudes were asking him, "What then shall we do?" And he answered them, "He that hath two tunics, let him share with him that hath none; and he that hath food, let him do likewise." And tax-collectors also came to be baptized, and said to him, "Teacher, what shall **we** do?" And he said to them, "Exact no more than that which is assigned to you." And soldiers also asked him, saying, "And we — what shall **we** do?" And he said to them, "Intimidate no one, nor accuse wrongfully; and be content with your wages."

And as the people were in expectancy, and all were deliberating in their minds concerning John, whether he were perhaps the Messiah, John said to them all, "I indeed baptize you with water; but one is coming who is mightier than I, the string of whose shoes [a] I am not worthy to untie: **he** shall baptize you with the Holy Spirit [b] and with fire: whose winnowing-fan is in his hand, thoroughly to cleanse his threshing-floor; and he will gather the wheat into his granary, but the chaff he will burn up with unquenchable fire."

With many other exhortations also, he declared the **Good-tidings** to the people. But Herod the tetrarch, having been reproved by him on account of Herodias his brother's wife, and for all the wicked things which Herod had done, added this also to them all, that he shut up John in prison.

And it came to pass, while all the people were being baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended upon him in a bodily form like a dove; and there came a voice from heaven, **"Thou art my Son, my Beloved One: in thee I have delight."**

AND Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of

(iii. 9–23.)

[a] Gr., *strap of whose sandals.* [b] Or, *with holy spirit*

Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Shimei, the son of Josech, the son of Joda, the son of Johanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Kosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Pharez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methusaleh, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of **God.**

AND Jesus, full of the Holy Spirit,[a] turned back from the Jordan, and was led by the Spirit in the wilderness during forty days, tempted by the Devil. And he ate nothing at all in those days; and when they were completed, he was hungry. Then the Devil said to him, "Since thou art **God's Son,** tell this stone to become a loaf." And Jesus made answer to him, "It is written, **'Not on bread alone shall man live.'**" Then he took him up, and showed him all the kingdoms of the world[b] in a moment of time; and the Devil said to him, "To thee will I give all this authority and their glory; for it hath been given to me, and to whomsoever I will, I give it; if then thou wilt do homage[c] before me, all shall be thine."

(iii. 24—iv. 6.)

[a] Or, *full of holy spirit.* [b] Gr., *the inhabited earth.* [c] Or, *reverence.*

And Jesus answered him, "It is written, '**Thou shalt reverence the Lord thy God, and him only shalt thou serve.**'" [a] Then he brought him to Jerusalem, and set him on the turret [b] of the temple, and said to him, "Since thou art **God's Son,** throw thyself down; for it is written, '**He shall give charge to his angels concerning thee to guard thee carefully,**' and, '**Upon their hands they shall bear thee up, lest perchance thou hit thy foot against a stone.**'" And Jesus answered, "It is said, '**Thou shalt not make trial of** [c] **the Lord thy God.**'" Then the Devil, having completed every temptation, withdrew from him until a convenient opportunity.

AND Jesus returned into Galilee with the power of the Spirit; and a report went out concerning him through all the surrounding country. And he was teaching in their synagogues, held in honor by all.

And he came to Nazareth, where he had been brought up; and, according to his custom, he went into the synagogue on the Sabbath, and stood up to read. And there was given to him the book of the prophet Isaiah; and he opened the book, and found the place where it was written: "**The Spirit** [d] **of the Lord is upon me; on account of which** [e] **he hath anointed me to declare GOOD-TIDINGS to the poor; he hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.**" And having closed the book, and given it back to the attendant, he sat down; and the eyes of all in the synagogue were looking intently upon him. And he began by saying to them, "To-day this Writing is fulfilled in your ears." And all bore witness to him, and wondered at the words of graciousness that came out of his mouth. And they were saying, "Is not this the son of Joseph?" And he said to them, "Doubtless ye will say to me this proverb, '**Physician, heal thyself:**' 'whatever we have heard of as being done at Caper-

[a] Or, *worship.* [b] Or, *battlement, wing, cornice.*
[c] Or, *put to the test.* [d] Or, *a spirit.* [e] Or, *by means of which.*

naum, do also here in thine own country.'" And he said, "**In truth** I tell you, that no prophet is acceptable in his own country. But I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, so that there was a great famine over all the land; but to no one of them was Elijah sent, but only to Sarepta, of Sidon, to a widow woman. And there were many lepers in Israel in the time of Elisha the prophet; and no one of them was cleansed, but only Naaman the Syrian." And all in the synagogue were filled with rage as they heard these things; and they rose up and thrust him forth out of the city, and brought him to the brow of the hill on which their city was built, that they might hurl him down; but he passed through the midst of them, and went on his way.

AND he went down to Capernaum, a city of Galilee, and was teaching them on the Sabbath-days. And they were astonished at his teaching, for his word was with authority. And in the synagogue there was a man who had a spirit of an impure demon; and he cried out with a loud voice, "Ah! what is there in common between us and thee, thou Jesus of Nazareth? hast thou come to destroy us? I know thee who thou art — **the Holy One of God.**" And Jesus rebuked it, saying, "Be silent, and come out from him." And the demon cast him down in the midst, and came out from him, having done him no hurt. And astonishment came upon all; and they were talking with one another, saying, "What kind of a word is this, that with authority and power he commandeth the impure spirits, and they come out?" And a report concerning him went forth into all the surrounding country.

And he arose up from the synagogue, and went into the house of Simon. Now the mother-in-law of Simon was very sick with a violent fever; and they entreated him for her. And he stood over her, and rebuked the fever, and it left her; and immediately she arose and waited on them.

Then at sunset, all who had friends sick with various diseases brought them to him; and he laid his hands on every one of them,

and cured them. And demons also came out from many, crying out and saying, "Thou art the **Son of God.**" And rebuking them, he forbid them to say that they knew him to be the Messiah.

And when it was day, he came out and went to a retired place: and the multitudes searched for him, and came to him, and sought to detain him, so that he should not go away from them. But he said to them, "I must proclaim the **Good-tidings** of the kingdom of God to the other cities also; because for this I was sent." And he continued to proclaim in the synagogues of Galilee.

Now it came to pass, as the people pressed upon him and listened to the word of God, he was standing near the lake of Gennesaret: and he saw two boats by the shore of the lake; but the fishermen had gone out from them, and were washing their nets. And he went on board of one of the boats, which was Simon's, and asked him to push off a little from the shore. And he sat down, and taught the people from the boat. And when he had ceased speaking, he said to Simon, "Put out upon the deep water, and let down your nets for a draft." And Simon said, "Master, although we toiled all night and took nothing, yet on thy word I will let down the nets." And they did this, and inclosed a great multitude of fishes, and their nets were breaking; and they beckoned to their partners in the other boat to come and help them. And they came, and filled both the boats, so that they were beginning to sink. And Simon Peter, seeing this, fell down at Jesus' knees, saying, "Depart from me, O Master, for I am a sinful man." For he and all who were with him were astonished at the draft of the fishes which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Fear not: from henceforth thou shalt be capturing living **men.**" And when they had brought the boats to land, they left all and followed him.

And while he was in one of the cities, behold, a man full of leprosy; and on seeing Jesus, he fell on his face and entreated him, saying, "Master, if thou dost will, thou hast power to cleanse me." And he reached out his hand and touched him, saying, "I will: be

cleansed"; and instantly the leprosy left him. And he charged him to tell no one; "but go, show thyself to the priest, and offer on account of thy cleansing as Moses ordained, for a testimony to them." But still more the report concerning him went abroad; and great crowds were coming together, to hear, and to be cured of their illnesses. But he retired to solitary places, and prayed.

And on a certain day, as he was teaching, there were Pharisees and law-teachers sitting by, who had come from every village of Galilee and from Judea and from Jerusalem; and the power of the Lord was upon him for healing. And behold, men brought upon a bed a man who was palsied; and they were seeking to bring him in and lay him before him. And not finding how they might bring him in, on account of the crowd, they went up upon the roof, and let him down through the tiles with the couch into the midst before Jesus. And seeing their faith, he said, "Man, thy sins are remitted [a] thee." And the scribes and the Pharisees began to question, saying, "Who is this, that speaketh profanely? who hath power to remit sins, but God only?" But Jesus, perceiving their thoughts, said to them, "What are ye thinking in your hearts? Which is easier, to say, 'Thy sins are remitted thee'? or to say, 'Arise, and walk'? But that ye may know that the Son of man hath authority on the earth to remit sins"—he said to the paralytic, "Arise, and take up thy couch, and go to thy home." And immediately, rising up before them, he took up that on which he had lain, and went away to his home, giving glory to God. And astonishment seized upon all; and they gave glory to God; and they were filled with awe, and said, "We have seen strange things to-day."

And after this he went out, and observed a tax-collector named Levi, sitting at the tax-office,[b] and said to him, "Follow me." And leaving all, he arose and followed him. And Levi made a great feast for him in his own house; and there was a great company of tax-collectors and others who were at the table with them. And the

[a] Gr., *sent away:* (and so throughout.)

[b] Or, *custom-house.*

Pharisees and the scribes grumbled to his disciples, saying, "Why do ye eat and drink with the tax-collectors and sinners?" And Jesus said to them, "Those who are well have no need of a physician, but those who are sick. I have not come to call righteous men but sinners to repentance." And they said to him, "The disciples of John fast often, and make prayers; likewise also the disciples of the Pharisees; but thine eat and drink." And Jesus said to them, "Can ye make the companions of the bridegroom fast, while the bridegroom is with them? but the days will come when the bridegroom will be taken away from them, and then they will fast."

And he spoke also a parable to them: "No one cutteth a patch from a new garment and putteth it upon an old garment: no indeed, for he will spoil the new garment, and the patch from the new will not match with the old. And no one putteth new wine into old skins:[a] no indeed, for the new wine will burst the skins, and itself will run out, and the skins will perish; but new wine must be put into fresh skins. And no one having drunk old wine desireth new; for he saith, 'The old is delicious.'"

AND it came to pass on a Sabbath, that he was going through the grain-fields; and his disciples were pulling the ears and eating, rubbing them in their hands. But some of the Pharisees said, "Why are ye doing that which it is not lawful to do on the Sabbath?" And Jesus answered them, "Have ye not read as much as this, what David did, when he was hungry, — he and those who were with him? how he went into the house of God, and taking the bread of the offering, ate it, and gave it to those who were with him — to whom it is not allowed to eat it, but to the priests only?" And he said to them, "The Son of man[b] is lord of the Sabbath."

And on another Sabbath, he went into the synagogue, and taught; and a man was there whose right hand was withered. And the scribes and the Pharisees were watching him, whether he would heal on the Sabbath, that they might find a way to accuse him.

[a] See note, p. 18.

[b] Or, *son of man*, a Hebraism for *man*.

But he was aware of their thoughts, and said to the man who had the withered hand, "Arise, and stand forth into the midst." And he arose and stood forth. And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do harm? to save a life, or to destroy it?" And having looked around upon them all, he said to him, "Stretch out thy hand." And he did so, and his hand was restored. But they were filled with madness, and consulted with one another what they might do to Jesus.

AND it came to pass in those days, that he went out upon the mountain to pray, and continued all night in prayer to God. And when the day came, he called his disciples to him; and from them he selected twelve, whom also he named **Apostles**:[a] Simon, (whom he also named Peter,) and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alpheus, and Simon who was called the Zealot, and Judas the brother of James, and Judas the Iscariote (who became a traitor). And he came down with them, and stood upon a level place, with a great company of his disciples, and a great assemblage of the people from all Judea and from Jerusalem, and from the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases: also those who were harassed with impure spirits were cured. And all the multitude were seeking to touch him; for power was coming forth from him, and he cured them all.

And he lifted up his eyes toward his disciples, and said:

"Blessed! ye poor; for yours is the kingdom of God.

"Blessed! ye that hunger now; for ye shall be satisfied.

"Blessed! ye that weep[b] now; for ye shall laugh.

"Blessed are ye when men shall hate you, and when they shall repudiate you, and reproach you, and cast out your name as evil, on account of the Son of man. Rejoice in that day, and exult; for your reward is great in heaven; for in the same manner did their fathers to the prophets.

(vi. 8–23.)

[a] Or, *missionaries:* Gr., *sent ones.*

[b] Or, *lament.*

"But alas for you that are rich! for ye have received your consolation. Alas for you that are full now! for ye shall hunger. Alas! ye that laugh now! for ye shall mourn and weep. Alas! when all men speak well of you; for in the same manner did their fathers to the false prophets.

"But I say to you that are listening: Love your enemies; do good to those who hate you; bless those who curse you; pray for those who abuse you. To him that striketh thee on the one cheek, offer also the other; and from him that taketh away thy mantle, withhold not thy tunic also. To every one that asketh thee, give; and from him that taketh away thy goods, demand them not again. And as ye wish that men would do to you, do ye to them in like manner. And if ye love those who love you, what thanks to you? for even the sinners love those who love them. And if ye do a favor to those who do a favor to you, what thanks to you? for even the sinners do the same. And if ye lend to those from whom ye hope to receive, what thanks to you? even sinners lend to sinners, that they may receive as much in return. But love your enemies, and do good; and lend, expecting nothing in return; and your reward shall be great, and ye shall be sons of the Most High; for he is kind to the unthankful and to the wicked.

"Be ye compassionate, even as your Father is compassionate. And judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall men give into your lap. For with such measure as ye measure, it shall be measured to you in return."

AND he spoke also a parable to them: "Can a blind man lead a blind man? will they not both fall into a pit? The disciple is not above his teacher; but every one that is thoroughly trained will be like his teacher. And why dost thou stare at the speck[a] that is in thy brother's eye, but dost not notice the beam that is in thine own

[a] Gr., *chip:* (so in context.)

eye? How canst thou say to thy brother, 'Brother, let me take out the speck that is in thine eye,' whilst thou thyself dost not notice the beam that is in thine own eye? Hypocrite! first take out the beam out of thine own eye, and then thou shalt see clearly to take out the speck that is in thy brother's eye. For there is no good tree that beareth worthless fruit, nor again a worthless tree that beareth good fruit; for each tree is known by its own fruit. For from thorn-bushes men do not gather figs; nor from a blackberry-bush do they harvest grape-clusters.[a] The good man out of the good treasure of the heart bringeth forth that which is good; and the bad out of the bad bringeth forth the bad; for from the overflowing of the heart his mouth speaketh.

"And why do ye call me, **Master, Master,** and do not the things which I tell you? Every one that cometh to me, and heareth my words and doeth them, I will show you to whom he is like: he is like a man building a house, who dug and went deep and laid a foundation upon the rock; and a flood arising, the torrent dashed against that house, and had not power to shake it, because it had been well built. But he that heard and did not, is like a man who built a house upon the earth without a foundation; against which the torrent dashed, and immediately it fell in; and the ruin of that house was great."

AND when he had ended all his sayings in the hearing of the people, he entered Capernaum. And a centurion's servant, who was much esteemed by him, was sick, and about to die. And having heard concerning Jesus, he sent to him elders of the Jews, asking him to come and save his servant. And they came to Jesus, and entreated him earnestly, saying, "He is worthy that thou shouldst do him this favor; for he loveth our nation, and he himself built the synagogue for us." And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying, "Master, trouble not thyself; for I am not worthy that thou

[a] Or, *do they dry raisins.*

shouldst enter under my roof; wherefore neither did I think myself worthy to come to thee; but speak with a word, and my boy will be cured. For even I myself am a man under authority; and I have under myself soldiers; and I say to this one, 'Go,' and he goeth, and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." And Jesus, on hearing these things, was astonished at him; and he turned, and said to the crowd that were following him, "I tell you, not even in Israel have I found such faith." And those who had been sent, returning to the house, found the servant well.

And on the next day, he was going toward a city called Nain; and his disciples were going with him, also a great multitude. Now when he had come near to the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a great crowd from the city was with her. And the Master seeing her, was moved with pity for her, and said to her, "Weep not." And he came near, and touched the bier; and the bearers stood still. And he said, "Young man, arise." And he that was dead sat up, and began to speak; and he gave him to his mother. And fear seized upon all; and they gave glory to God, saying, "A great prophet hath arisen among us," and, "God hath considered his people." And this report concerning him went forth in all Judea and all the surrounding country.

And the disciples of John told him of all these things. And John called to him two of his disciples, and sent them to the Master, saying, "Art **thou** the Coming One, or are we to expect a different one?" And the men came to him and said, "John the Baptizer sent us to thee, to say, 'Art **thou** the Coming One, or are we to expect a different one?'" In the same hour he cured many of diseases and maladies and wicked spirits; and on many that were blind he bestowed sight. And he said to them: "Go and tell John what ye have seen and heard: the blind are recovering sight, the lame are walking, the lepers are being cleansed, and the deaf are hearing; the dead are being raised up; the poor are having **Good-**

tidings told them. And blessed is he whosoever is not perplexed [a] in regard to me."

When the messengers of John had departed, he said to the people concerning John: "What did ye go out into the wilderness to gaze at? a reed waved by the wind? But what did ye go out to see? a man arrayed in fine garments? Those who are in gorgeous clothing and live in luxury, are in the courts of kings. But what did ye go out to see? a prophet? Yes, I tell you, and much more than a prophet. This is he concerning whom it is written, **'Behold, I send my messenger before thy face, who shall prepare thy way before thee.'** I tell you, Among those born of women there is none greater than John; yet he that is very little in the kingdom of God is greater than he." (And all the people, when they heard this, — even the tax-collectors, — vindicated [b] God, having been baptized the baptism of John; but the Pharisees and the law-teachers refused [c] for themselves the purpose of God, not having been baptized by him.)

"To what then shall I compare the men of this generation? and to what are they like? They are like little children that sit in the market-place, and call to one another, and say, 'We have played the flute for you, and ye have not danced; we have wailed, and ye have not wept.' For John the Baptizer came neither eating bread nor drinking wine, and ye say, 'He hath a demon:' the Son of man hath come eating and drinking, and ye say, 'See! a glutton and a wine-drinker,[d] a friend of tax-collectors and sinners!' But wisdom is vindicated by all her children.

And one of the Pharisees invited him to eat with him. And he went into the house of the Pharisee, and reclined at the table. And there was a certain woman in the city — a sinful one; who, having learned that he was dining [e] in the house of the Pharisee, brought an alabaster flask of perfume, and standing behind at his feet,

[a] Or, *stumbled.* [b] Or, *acknowledged as righteous.* [c] Gr. *put away.*
[d] Or, *wine-toper.* [e] Gr., *reclining.*

weeping, began to wet his feet with tears; and she wiped them with the hair of her head, and kissed his feet repeatedly, and anointed them with the perfume. Then the Pharisee who had invited him, on seeing this, said within himself, "This man, if he were a prophet, would know who and what kind of a woman this is who is touching him, for she is a sinful one."

And Jesus said to him, "Simon, I have something to say to thee." And he said, "Teacher, say it." "A money-lender had two debtors: one owed him five hundred shillings,[a] and the other fifty: and as they had not wherewith to pay, he freely released them both. Which of them then will love him the more?" Simon answered him, "I suppose that he to whom he released the more." And he said to him, "Thou hast judged rightly." And turning toward the woman, he said to Simon, "Dost thou see this woman? I came into thy house; thou gavest me no water for my feet; but she hath wet my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since my coming in, hath not ceased kissing my feet. With oil thou didst not anoint my head; but she hath anointed my feet with perfume. In regard for which, I tell thee, her sins, which are many, are remitted,[b] for she loved much; but he to whom little is remitted, loveth little." And he said to her, "Thy sins are remitted." And those who were at the table with him said among themselves, "Who is this that even remitteth[c] sins?" And he said to the woman, "Thy faith hath saved thee: go in[d] peace."

And soon after this, he went about to the cities and villages, proclaiming and announcing the **Good-tidings** of the kingdom of God: and with him were the twelve, also certain women who had been cured of wicked spirits and of ailments — Mary who was called "of Magdala," from whom seven demons had gone out, and Joanna the wife of Chuzas (Herod's steward), and Susanna, and many others, who provided for him from their property.

(vii. 39—viii. 3.)

[a] See note, p. 39 [b] Gr., *sent away*. [c] Gr., *sendeth away*. [d] Gr., *into*.

And when a great crowd had come together, (the people of the cities coming to him continually,) he spoke by a parable: "A sower went out to sow his seed; and in his sowing, some fell along the path, and it was trodden upon, and the birds of the air devoured it. And other fell upon the rock; and after sprouting it dried up, because it had no moisture. And other fell among the thorns; and the thorns grew up with it, and choked it. And other fell into the good soil; and it grew up, and bore fruit a hundredfold." Having said these things he cried, "He that hath ears to hear, let him hear." [a]

Then his disciples asked him what this parable meant. And he said: "To you it is given to understand the mysteries of the kingdom of God; but to the rest these things are spoken in parables, that though seeing they may not see, and though hearing they may not understand. But the parable is this: The seed is the word of God. And those along the path are those who have heard; then the Devil cometh, and snatcheth the word from their heart, so that they may not believe and be saved. And those on the rock are those who, when they hear, receive the word with joy; and these have no root, who for a while believe, but in time of trial fall away. And that which fell among the thorns, these are such as, when they have heard, go on their way, and are choked with anxieties and riches and pleasures of life, and perfect no fruit. And that in the good soil, these are they who in an honest and good heart, having heard the word, hold it fast, and bear fruit with constancy.

"And no one, after lighting a lamp, covereth it with a vessel, or putteth it under a bed, but placeth it on a lampstand, that those who come in may see the light. For there is no hidden thing that shall not become exposed, nor secret thing that shall not be known and come to light. Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, even what he seemeth to have shall be taken away from him."

And his mother and his brothers were near by, but could not get

[a] Or, *listen.*

to him on account of the crowd. And it was told him, "Thy mother and thy brothers are standing outside, wishing to see thee." But he answered, "My mother and my brothers are those who listen to the word of God and do it."

Now it came to pass on one of these days, that he went on board a boat — he and his disciples; and he said to them, "Let us go over to the other side of the lake;" and they put to sea. But as they were sailing, he fell asleep. And a squall of wind came down upon the lake; and they were filling with water, and were in peril. And they came to him and awoke him, saying, "Master! Master! we are perishing!" And he, having awaked, rebuked the wind and the heaving of the water; and they abated, and there was a calm. And he said to them, "Where is your faith?" And they were dismayed, and wondered, saying to one another, "Who then is this, that he commandeth even the winds and the water, and they obey him?"

And they sailed over to the country of the Gerasenes, which is opposite to Galilee. And as he went ashore, there met him a man from[a] the city, who had demons; and for a long time he had worn no clothing, and did not dwell in a house, but among the tombs. And on seeing Jesus, he cried out, and fell down before him, and with a loud voice said, "What is there in common between me and thee, Jesus, **Son of the Most High God?** I entreat thee, torment me not." For he was commanding the impure spirit to come out from the man. For it had possessed him for many years; and he had been kept under guard, bound with chains and fetters; but he had broken the bonds asunder, and had been driven by the demon into the uninhabited places. And Jesus asked him, "What is thy name?" And he said, **"Legion,"** (for many demons had entered into him.) And they entreated him that he would not command them to go away into the abyss. Now there was in that place a drove of many swine feeding on the hill; and they entreated him to permit them to go into them; and he permitted them. And the de-

[a] Or, *outside of.*

mons, having gone out from the man, entered the swine; and the drove rushed down the steep bank into the lake, and were drowned. And those who were feeding them, seeing what had taken place, fled, and told it in the city and in the country. And the people went out to see what had taken place; and they came to Jesus, and found the man from whom the demons had gone out, sitting, clothed, and in his right mind, at the feet of Jesus; and they were dismayed. And those who had seen it told them how he that had been demonized was cured. And the entire people of the surrounding country of the Gerasenes entreated him to go away from them; for they were seized with great terror. And going on board a boat, he returned. But the man from whom the demons had gone out, entreated that he might be with him; but he sent him away, saying, "Return to thy home, and tell what great things God hath done for thee." And he went away, and proclaimed throughout the whole city what great things Jesus had done for him.

And when Jesus returned, the multitude welcomed him; for they were all waiting for him. And there came a man named Jaïrus, who was president of the synagogue: and he fell down at the feet of Jesus, and entreated him to come into his house; for he had an only daughter, about twelve years of age, and she was dying. But as he was going, the crowds pressed upon him. And a woman who had had a flow of blood twelve years, who could not be cured by any, came behind him and touched the fringe of his mantle; and instantly her flow of blood ceased. And Jesus said, "Who is it that touched me?" And all denying, Peter said, "Master, the crowds press upon thee and crush thee." But Jesus said, "Some one did touch me; for I perceived that power had gone out from me." And the woman, seeing that she was not hid, came trembling, and fell down before him, and told in presence of all the people for what cause she had touched him, and that she had been instantly cured. And he said to her, "Daughter, thy faith hath made thee well: go in peace."

While he was yet speaking, one came from the house of the president of the synagogue, and said, "Thy daughter hath died: trouble

the Teacher no further." But Jesus, overhearing, said to him, "Fear not: only have faith, and she shall be restored." And on coming to the house, he allowed no one to go in with him, except Peter and John and James, and the father and the mother of the girl. And all were weeping, and lamenting her. But he said, "Weep not; for she hath not died, but is sleeping." And they ridiculed him, knowing that she was dead. But he took her hand, and called, saying, "Little girl, arise." And her spirit returned, and she arose instantly; and he directed that something should be given her to eat. And her parents were astonished; but he charged them to tell no one what had taken place.

AND he called the twelve together, and gave them power and authority over all demons, and to cure diseases. And he sent them forth to proclaim the kingdom of God, and to heal. And he said to them: "Take nothing for your journey: neither staff, nor satchel, nor bread, nor money: neither have two tunics. And into whatever house ye enter, there abide, and thence depart. And whoever doth not welcome you, as ye go out and away from that city, shake off the dust from your feet, as a testimony against them." And they departed, and journeyed through the villages, declaring the **Good-tidings** and healing everywhere.

Now Herod the tetrarch heard of all the things that were taking place, and was perplexed, because it was said by some that John had arisen from the dead, and by some that Elijah had appeared, and by others that some prophet of the olden times had arisen again. But Herod said, "John I beheaded; but who is this about whom I hear such things?" And he sought to see him.

And the apostles returned, and told him what they had done. And he took them with him, and went away aside toward a city called Bethsaida. But the multitudes perceiving it, followed him. And he welcomed them, and spoke to them concerning the kingdom of God; and he healed those who had need of healing. And the day began to decline; and the twelve came to him and said, "Send the people away, that they may go into the surrounding villages and

country, and lodge, and procure food; for we are here in an uninhabited place." But he said to them, "Do ye yourselves give them to eat." And they said, "There are for ourselves no more than five loaves and two fishes; unless we should go and buy food for all this people." (For there were about five thousand men.) And he said to his disciples, "Make them sit down in groups of about fifty each." And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up toward the heaven, he blessed them, and broke, and gave to the disciples to set before the multitude. And all ate and were satisfied: and twelve baskets of broken pieces that remained over to them, were taken up.

And as he was praying by himself, his disciples happened on him. And he asked them, saying, "Who do the people say that I am?" And they said, "John the Baptizer; but others, Elijah; and others, that some prophet of the olden times hath arisen again." And he said to them, "But ye yourselves — who do **ye** say that I am?" And Peter answered, **God's Anointed One.**[a] And he strictly charged them and commanded them to tell this to no one; saying, that "It is necessary that the Son of man should suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised up." And he said to them all: "If any one is determined to come after me, let him utterly disown himself, and take up his cross daily, and follow me. For whoever is determined to save his life, will lose it; and whoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he have gained the whole world, and lost or forfeited himself? For whoever shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his own glory and that of the Father and of the holy angels. But I tell you truly, there are some of those who are standing here, who shall by no means taste of death until they shall have seen the kingdom of God."

(ix. 13–27.)

[a] Gr., *Christ*: Heb. *Messiah*.

And about eight days after these sayings, he took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face was changed, and his clothing became dazzling white. And behold, two men were talking with him, who were Moses and Elijah: who appeared with glory, and were speaking of his departure which he was about to fulfil at Jerusalem. Now Peter and those who were with him were weighed down with sleep; but, having become thoroughly awakened, they saw his glory, and the two men who were standing with him. And it came to pass, as they were going away from him, Peter said to Jesus, "Master, it is good [a] that we should be here; and let us make three booths, — one for thee, and one for Moses, and one for Elijah:" not knowing what he was saying. And while he was saying this, there came a cloud and began to overshadow them; and they were frightened as they entered into the cloud. And there came a voice from the cloud, saying, **"This is my Son, my Chosen One: give heed [b] to him."** And when the voice had ceased, Jesus was found to be alone. And they kept silent, and told no one in those days anything of what they had seen.

And on the next day, when they came down from the mountain, a great crowd met him. And a man from the crowd cried out, saying, "Teacher, I entreat thee to look upon my son; for he is my only child; and behold, a spirit seizeth him, and he suddenly crieth out; and it convulseth him so that he foameth; and it leaveth him with difficulty, taking away all his strength. And I entreated thy disciples to drive it out, but they were not able." And Jesus said, "O unbelieving and perverted generation! how long shall I be with you and bear with you? bring hither thy son." And as he was coming, the demon dashed him down, and convulsed him violently. But Jesus rebuked the impure spirit, and healed the boy, and delivered him to his father. And they were all astonished at the mighty power [c] of God.

But while all were wondering at all the things which he was

[a] Or, *delightful.* [b] Gr., *listen.* [c] Or, *majesty.*

doing, he said to his disciples, "Receive ye these words into your ears: that the Son of man is about to be betrayed into the hands of men." But they did not understand that speech, and it was hidden from them so that they did not apprehend it; and they were afraid to ask him about it.

And there arose a discussion[a] among them, which of them should be the greater. But Jesus, perceiving the thought of their heart, took a little child and set him by his side, and said to them, "Whoever shall receive this little child in my name, receiveth me; and whoever shall receive me, receiveth him that sent me: for he that continueth to be the least among you all, the same is great."

And John said, "Master, we saw one driving out demons in thy name; and we forbade him, because he doth not follow with us." But Jesus said, "Hinder him not; for he that is not against you is for you."

AND when the days for his being taken up were being fulfilled,[b] he steadily set his face to go toward Jerusalem. And he sent messengers before him; and they went and entered a village of the Samaritans, to make ready for him; but they did not receive him, because his face was as if going to Jerusalem. And his disciples James and John seeing it, said, "Master, dost thou wish that we command fire to come down from heaven and consume them?" But he turned and rebuked them; and they went to another village.

And as they were going on the road, one said to him, "I will follow thee wherever thou goest." And Jesus said to him, "The foxes have dens, and the birds of the air have shelters; but the Son of man hath no place where he may lay his head." And he said to another, "Follow me." But he said, "Permit me first to go and bury my father." But he said to him, "Leave the dead to bury their own dead; but go thou and proclaim abroad the kingdom of God." And another said, "I will follow thee, Master; but first permit me to bid farewell to those who are at my house." And Jesus said to

[a] Or, *dispute.* [b] Or, *completed.*

him, "No one who looketh back after having put his hand to the plow, is fitted for the kingdom of God."

Now after this the Master appointed seventy-two others, and sent them two and two before him to every city and place to which he himself intended to come. And he said to them: "The harvest is great, but the laborers are few: therefore ask ye of the Lord of the harvest, that he send forth laborers unto his harvest. Go your ways: take notice; I send you forth like lambs in the midst of wolves. Carry neither purse, nor satchel, nor shoes; and salute no one on the road. And into whatever house ye enter, first say, 'Peace to this house.' And if a son of peace be there, your 'Peace' shall rest upon it; but if not, it shall return to you. And in the same house abide, eating and drinking such things as they give; for the workman is entitled to his wages: do not go from house to house. And into whatever city ye enter, and they welcome you, eat such things as are set before you; and heal the sick that are therein, and say to them, 'The kingdom of God hath come near to you.' But into whatever city ye enter, and they do not welcome you, go out into its public squares, and say, 'Even the dust from your city that cleaveth to our feet, we wipe off at you: yet know this, that the kingdom of God hath come nigh.' I tell you, that it shall be more tolerable in **that day** for Sodom, than for that city. Alas for thee, Chorazin! alas for thee, Bethsaida! for if the works of power had been done in Tyre and Sidon which have been done in you, they would have repented long ago, sitting in sackcloth and ashes. Besides, it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, shalt thou be exalted to heaven? thou shalt come down even to the underworld.[a] He that listeneth to you, listeneth to me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me."

And the seventy-two returned with joy, saying, "Master, even the demons are made subject to us by thy name." And he said to

[a] Gr., **Hades**: *the unseen world.*

them, "I beheld Satan falling, — like lightning out of the heaven.[a] I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall at all hurt you. Nevertheless, rejoice not in this, that the spirits are subjected to you; but rejoice that your names are enrolled in heaven."

In the same hour he exulted in spirit, and said: **"I thank thee, O Father, Lord of the heaven and of the earth, that while thou hast hidden these things from the wise and discerning, thou hast revealed them even unto babes: yea, Father, because thus it was a delight in thy sight."**

"All things have been delivered to me by my Father: and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whomsoever the Son chooseth to reveal him."

And turning to the disciples by themselves, he said, "Blessed! the eyes which see the things which ye are seeing: for I tell you, that many prophets and kings have desired to see the things which ye are seeing, and did not see them; and to hear the things which ye are hearing, and did not hear them."

AND a law-teacher stood up to test him, saying, "Teacher, by doing what shall I inherit Life Eternal?" And he said to him, "What is written in the Law? how dost thou read?" And he answered, **"Thou shalt love the Lord thy God from all thy heart, and with all thy soul,[b] and with all thy strength, and with all thy mind; and thy neighbor as thyself."** And he said to him, "Thou hast answered rightly: do this, and thou shalt live." But he, desiring to make himself righteous, said to Jesus, "And who is my neighbor?" Jesus answered: "A man was going down from Jerusalem toward Jericho, and fell among robbers, who stripped him, and beat him, and went away, leaving him half dead. And it happened by coincidence that a priest was going down by the same road; and on seeing him, he passed by on the opposite side. And in like manner a Levite also, coming near the place, looked at him,

[a] Or, *sky*.

[b] Or, *life*.

and passed by on the opposite side. But a Samaritan, on his journey, came near, and seeing him, was moved with pity; and he came to him and bound up his wounds, pouring upon them oil and wine; and he set him upon his own beast, and brought him to an inn, and took care of him. And on the morrow, he took out two shillings,[a] and gave them to the innkeeper, and said, 'Take care of him; and whatever thou spendest more, I will repay thee on my return.' Which of these three, dost thou think, proved to be neighbor to him that fell among the robbers?" And he said, "He that showed pity for him." And Jesus said to him, "Go, and do thou in like manner."

Now as they were journeying, he entered a certain village; and a woman named Martha received him into her home. And she had a sister called Mary, who took a seat by the Master's feet, and was listening to his words. But Martha was distracted about much service; and she came to him and said, "Master, dost thou not care that my sister hath left me to serve alone? tell her then that she should help me." But the Master answered, "Martha, Martha, thou art anxious and troublest thyself about many things: but few things are needful — or rather, one only; and Mary hath chosen that good portion, and it shall not be taken away from her."

AND as he was praying in a certain place, when he ceased, one of his disciples said to him, "Master, teach us to pray, as John also taught his disciples." And he said to them, "When ye pray, say:

Father, may thy name be revered:
May thy kingdom come:
Give us day by day our bread for the day:
And forgive[b] us our sins, for we ourselves forgive every one that is indebted to us:
And bring us not into temptation."

(x. 33—xi. 4.)

[a] See note, p. 39.

[b] Gr., *send away, remit.*

And he said to them: "Which of you shall have a friend, and shall go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine hath come to me from a journey, and I have nothing that I can set before him;' and he shall answer from within and say, 'Do not disturb me: the door is now locked, and my children are with me in bed; I can not arise and give thee.' I tell you, though he will not arise and give to him because he is his friend, yet because of his importunity[a] he will arise and give him as many as he needeth. And I tell you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it is opened. And what father is there among you, who, if his son should ask for bread, will give him a stone? or if he should ask for a fish, will instead of a fish give him a snake? or if he should ask for an egg, will give him a scorpion? Since ye then, though evil, know how to give good gifts to your children, how much rather will your Father give from heaven the Holy Spirit[b] to those who ask him?"

And he was driving out a dumb demon. And it came to pass, when the demon had gone out, that the dumb man spoke; and the people wondered. But some of them said, "By Baalzebub the chief of the demons he driveth out the demons." And others, testing him, were demanding from him a sign out of heaven. But he, perceiving their thoughts, said to them: "Every kingdom divided against itself is laid waste; and house falleth upon house. And if Satan also is divided against himself, how shall his kingdom be made to stand? because ye say that by Baalzebub I drive out the demons. But if I by Baalzebub drive out demons, your sons—by whom do they drive them out? therefore they shall be your judges. But if by the finger of God I drive out the demons, then the kingdom of God hath come to you. When the strong man fully armed guardeth his own court, his goods are in peace; but when a stronger than he shall come and

[a] Gr., *impudence.*

[b] Or, *a holy spirit.*

overpower him, he will take away his whole armor in which he trusted, and divide his plunder. He that is not with me, is against me; and he that gathereth not with me, scattereth.

"When the impure spirit hath gone out from the man, it passeth through waterless places, seeking rest; and not finding it, then it saith, 'I will return to my house from which I came out.' And having come, it findeth it unoccupied, swept, and adorned. Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man becometh worse than the first."

And as he said these things, a woman out of the crowd raised her voice, and said to him, "Blessed! the womb that carried thee, and the breasts that nourished thee." But he said, "Rather indeed, blessed are those who listen to the word of God and observe it."

AND as the people were coming together about him, he began to say: "This generation is a wicked generation: it demandeth a sign, but no sign will be given to it except the sign of Jonah. For even as Jonah became a sign to the Ninevites, so also shall the Son of man be to this generation. The queen of the South will rise up in the judgment with the men of this generation, and will condemn them; for she came from the ends of the earth to listen to the wisdom of Solomon; and behold, more than Solomon is here! The men of Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the proclamation of Jonah; and behold, more than Jonah is here!

"No one, having lighted a lamp, putteth it into a cellar, nor under the bushel, but on the lampstand, that those who come in may see the light. The lamp of thy body is thine eye: when thine eye is clear, thy whole body also is enlightened; but when it is defective, thy body also is in darkness. See to it therefore that the light that is within thee be not darkness. If then thy whole body be enlightened, not having any part dark, it shall be as fully enlightened as when the lamp with its brightness doth give thee light."

Now when he had done speaking, a Pharisee invited him to dine

with him; and he went in and took a place at the table. But the Pharisee taking notice, wondered that he had not first baptized himself before dinner. And the Master said to him: "Now do ye Pharisees cleanse the outside of the cup and of the plate; but your own inside is full of rapacity and wickedness. Ye senseless ones! did not he that made the outside make the inside also? But give to the poor such things as ye can; and all things are clean to you.

"But wo to you, Pharisees! for ye give the tenth of the mint and the rue and every herb, and omit justice and the love of God: but these ye ought to have done, and not to have neglected the others. Wo to you, Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Wo to you! for ye are like the tombs that are concealed, and the men who walk above them do not know it."

And one of the law-teachers said to him, "Teacher, in saying these things thou reproachest us also." And he said, "Wo to you law-teachers also! for ye load men with burdens difficult to carry, but ye yourselves do not touch the burdens with one of your fingers. Wo to you! for ye are building the tombs of the prophets, and your fathers killed them. So ye are witnesses of and approve of the deeds of your fathers; for they killed them, and ye build their tombs. On account of this the wisdom of God said, **'I will send unto them prophets and messengers; and some of them they will kill and persecute:'** that the blood of all the prophets that hath been shed from the foundation of the world, may be required from this generation: from the blood of Abel to the blood of Zachariah who was killed between the altar and the sanctuary: in truth I tell you, it shall be required from this generation. Wo to you, ye law-teachers! for ye have taken away the key of knowledge: ye have not entered in yourselves, and ye have hindered those who were seeking to enter."

And on his coming out thence, the scribes and the Pharisees began to set upon him vehemently, and to harass him with questions about many things, laying snares for him, to catch hold of something from his lips.

(xi. 38–54.)

AT a time when many thousands of people were gathered together, so that they trod upon one another, he said to his disciples: "In the first place beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered up that shall not be uncovered; or hidden, that shall not be made known. Because, whatever ye have said in the darkness, shall be heard in the light; and what ye have spoken in the ear in the private rooms, shall be proclaimed upon the housetops. And I say to you, my friends, be not afraid of those who kill the body, and after that have no more that they can do. But I will warn you whom ye **should** fear: ye should fear him who, after he hath killed, hath power to cast into hell: yea, I tell you, ye should fear **him.**

"Are not five sparrows sold for two pence?[a] and not a single one of them is forgotten in the sight of God. Moreover, even the hairs of your head are all counted. Be not afraid: ye are of more value than many sparrows. And I tell you, Every one who shall acknowledge me in the presence of men, the Son of man will also acknowledge him in the presence of the angels of God; but he that disowneth me in the presence of men, shall be disowned in the presence of the angels of God. And every one who shall speak a word against the Son of man, it will be forgiven him; but to him that speaketh profanely against the Holy Spirit, it will not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer in defense, or what ye shall say; for the Holy Spirit will teach you in that very hour what ye ought to say."

And one out of the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." But he said to him, "Man, who hath appointed me a judge or a divider over you?" And he said to them, "Take care and guard yourselves from all covetousness; for even when one hath great abundance, his life doth not consist in his possessions." And he spoke a parable to them, saying: "The ground of a certain rich man was very productive; and he delib-

[a] Gr., **assaria**: about three cents, or three half-pence.

erated with himself, saying, 'What shall I do, because I have not room to store my crops?' And he said, 'This I will do: I will pull down my granaries, and build greater ones; and there I will store all my grain and my good things; and I will say to my soul,[a] "Soul,[b] thou hast many good things laid up for many years: take thine ease, eat, drink, be merry."' But God said to him, 'Thou senseless man! this very night they demand thy life from thee; and the things which thou hast provided, whose will they be?' So is every one that layeth up treasure for himself, and is not rich toward God."

And he said to his disciples: "Therefore I say to you, be not anxious for your life, what ye shall eat, nor for your body, what ye shall put on. For the life is more than the food, and the body than the clothing. Observe the ravens, that they neither sow nor reap, and they have no storeroom nor granary; but God feedeth them: of how much greater value are ye than the birds! And which of you by being anxious can add an arm's length[c] to his height? Since then ye can not do a very little thing, why are ye anxious about the rest? Observe the lilies, how they grow: they neither spin nor weave; yet I say to you, not even Solomon in all his glory was arrayed like one of these. But since God doth so adorn the herbage in the field, which to-day is, and to-morrow is cast into the oven, how much rather will he clothe you, ye of little faith! And seek not what ye shall eat and what ye shall drink, and be not anxious; for the nations of the world seek after all these things; but your Father knoweth that ye need these things. But seek his kingdom, and these things shall be brought unto you. Fear not, little flock; for your Father is delighted to give you the kingdom. Sell what ye have, and give to the poor: make for yourselves purses that do not grow old, an inexhaustible treasure in the heavens, where thief doth not come nor moth destroy: for where your treasure is, there also your heart will be.

"Let your loins be girded, and your lamps burning; and do ye

[a] Or, *life.* [b] Ibid. [c] Or, *cubit:* Gr., *elbow*, or, *forearm.*

yourselves be like men watching for their master when he shall return from the wedding-feast, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the master at his coming shall find watching; for I tell you, that he will gird himself, and will make them recline at table, and will come and wait on them. And if he should come in the second or in the third watch, and find them so, blessed are those servants. And ye know this, that if the householder had known in what hour the thief was coming, he would have watched, and would not have suffered his house to be broken into. Be ye always ready also; for in an hour that ye think not, the Son of man is coming."

And Peter said, "Master, dost thou speak this parable for us, or also for all?" And the Master said: "Who then is the faithful steward, the prudent one, whom the master shall place over his household, to give the portion of food at the proper time? Blessed is that servant, whom his master on his coming shall find so doing. Truly I tell you, that he will set him over all that he hath. But if that servant shall say in his heart, 'My master delayeth his coming,' and shall begin to strike the young men and the maidens, and to eat and drink and be drunken, the master of that servant will come in a day when he expecteth not, and in an hour when he is not taking note, and will severely scourge[a] him, and assign his portion with the unfaithful. And that servant who knew his master's will, and did not make ready, nor do according to his will, shall be beaten[b] with many stripes; but he that, not knowing, did things deserving of stripes, shall be beaten[c] with few stripes. And every one to whom much hath been given, from him much will be required; and to whom men have committed much, from him they will demand the more.

"I have come to cast fire upon the earth; and how I wish that it were already kindled! But I have a baptism to be baptized; and how am I restrained until it be accomplished! Do ye think that I have come to give peace in the earth? No, I tell you, but rather

[a] Gr., *cut him in two.* [b] Gr., *flayed.* [c] Ibid.

division; for from this time there will be five in one house divided, three against two, and two against three. They shall be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law."

And he also said to the multitudes: "When ye see a cloud arising in the west, immediately ye say, 'A thunder-shower is coming;' and so it cometh to pass: and when ye perceive a south wind blowing, ye say, 'There will be scorching heat;' and it cometh to pass. Ye hypocrites! ye know how to interpret the aspect of the earth and the sky; but how is it that ye do not know how to interpret this time? And why even from yourselves do ye not discern what is correct? For as thou art going with thine opponent before the magistrate, make effort while on the way to get released from him; lest he drag thee to the judge, and the judge deliver thee to the sheriff, and the sheriff put thee in prison. I tell thee, thou wilt by no means come out thence, until thou shalt have paid the very last mite." [a]

Now there were present at that time some who were telling him about the Galileans whose blood Pilate had mingled with their sacrifices. And he said to them, "Do ye think that these Galileans were proved to be sinners above all the Galileans, because they suffered these things? No, I tell you; but unless ye repent, ye shall all likewise [b] perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, do ye think that they were blameworthy above all the men that dwell in Jerusalem? No, I tell you; but unless ye repent, ye shall all likewise [c] perish."

Then he spoke this parable: "A certain man had a fig-tree that had been planted in his vineyard; and he came seeking fruit on it, and found none. And he said to the vine-dresser, 'See! for three years I have come seeking fruit on this fig-tree, and have found

[a] Gr., **lepton**: about one-fifth of a cent, or a tenth of a penny sterling.
[b] Or, *also*. [c] Ibid.

none: cut it down; for why doth it render even the ground useless?' And he answered him, 'Sir, let it alone this year also, until I shall dig about it and enrich it; and then if it shall bear fruit, well; but if not, thou shalt cut it down.'"

And he was teaching in one of the synagogues on the Sabbath. And behold, a woman who had had a spirit of infirmity eighteen years; and she was bent over, and not able to straighten herself up at all. And Jesus, seeing her, called her and said to her, "Woman, thou art set free from thine infirmity," and laid his hands upon her. And instantly she stood upright, and gave glory to God. And the president of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the people, "There are six days in which it is proper to work: in them therefore come and be cured, and not on the Sabbath-day." But the Master answered him, "Ye hypocrites! doth not each one of you on the Sabbath untie his ox or his ass from the stable, and lead him away to water him? And this woman, being a daughter of Abraham, whom Satan hath bound for eighteen years, was it not fitting that she should be set free from this bond on the Sabbath-day?" And as he said this, all who were opposing him were put to shame; and all the people rejoiced for all the glorious things that were being done by him.

Then he said: "To what is the kingdom of God like? and to what shall I compare it? It is like a grain of mustard, which a man took and planted in his garden; and it grew, and became a tree, and the birds of the air lodged in its branches." And again he said, "To what shall I compare the kingdom of God? It is like leaven, which a woman took and covered up in three pecks of flour, until the whole was leavened."

And he went about among cities and villages, teaching, and making his journey toward Jerusalem. And one said to him, "Master, are they few that are saved?" And he said to them: "Strive earnestly to enter in through the narrow door; for many, I tell you, will seek to enter in, and shall not be able. After the master of the house hath risen up and hath shut the door, and ye

begin to stand outside and to knock at the door, saying, 'Sir, open to us,' and he shall answer and say to you, 'I do not know you whence ye are,' then ye shall begin to say, 'We ate and drank in thy presence, and thou didst teach in our public squares;' but he will say, 'I tell you, I do not know whence ye are; away from me, all ye workers of iniquity.' There shall be **'the wailing and the gnashing of the teeth,'** when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves being thrust forth outside. And they shall come from the east and from the west, and from the north and from the south, and shall recline at table in the kingdom of God. And take notice: there are last who shall be first, and first who shall be last."

In the same hour there came some of the Pharisees, saying to him, "Go out, and depart hence, for Herod is intending to kill thee." And he said to them, "Go and tell that fox, Take notice: I drive out demons and perform cures to-day and to-morrow, and the third day I make an end. Besides, I must go on to-day and to-morrow and the next day; for it is impossible for a prophet to perish outside of Jerusalem. O Jerusalem! Jerusalem! who killeth the prophets, and stoneth those who are sent to her, how often I have desired to gather thy children together, even as a hen gathereth her own chickens under her wings, but ye would not! Behold, your house is forsaken by you: and I tell you, ye shall not see me until ye say, **'Blessed! he who cometh! in the name of the Lord!'"**

And it came to pass, on his coming into the house of one of the chief Pharisees on a Sabbath to eat bread, that they were watching him. And there was before him a man who was dropsical. And Jesus spoke to the law-teachers and the Pharisees, saying, "Is it lawful to cure on the Sabbath, or not?" But they kept silent. And he took him, and cured him, and sent him away. And he said to them, "Which of you shall have an ass or an ox fall into a cistern, and will not immediately draw him up on a Sabbath-day?" And they could not reply to these things.

And he spoke a parable to those who had been invited, as he

observed how they were choosing the chief places, saying to them: "When thou art invited by any one to a wedding-feast, do not take the chief place, lest perhaps a more distinguished man than thou may have been invited; and he that invited thee and him shall come and say to thee, 'Give place to this one,' and then thou wilt begin with shame to take the lowest place. But when thou art invited, go and take the lowest place; so that when he that invited thee cometh, he may say to thee, 'Friend, go up higher:' then thou shalt have honor in the presence of all that are at table with thee. For every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

And he said also to him that had invited him: "When thou makest a dinner or a supper, do not invite thy friends, nor thy brothers, nor thy kinsmen, nor thy rich neighbors; lest possibly they invite thee in turn, and a requital be made thee. But when thou makest an entertainment, invite the poor, the maimed, the lame, the blind; and thou shalt be blessed; because they have not wherewith to requite thee; for thou shalt be requited at the resurrection of the righteous."

And one of his fellow-guests hearing this, said to him, "Blessed is he that shall eat bread in the kingdom of God." And he said to him: "A man made a great feast, and invited many; and at supper-time he sent out his servant, to say to those who had been invited, 'Come, for things are now ready.' But they all with one accord began to excuse themselves. The first said to him, 'I have bought a field, and it is necessary that I go out and view it: I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I am going to try them: I pray thee have me excused.' And another said, 'I have married a wife, and therefore I can not come.' And the servant returned and told his master these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the squares and streets of the city, and bring in hither the poor and the maimed and the blind and the lame.' And the servant said, 'Sir, what thou didst direct, is done, and yet there is room.' And the master said to the servant, 'Go out into the roads

and fields, and urge them to come in, that my house may be filled. For I tell you, that none of those men who were invited shall taste of my supper.'"

Now there went with him great crowds: and he turned and said to them: "If any one cometh to me, and doth not hate his father, and mother, and wife, and children, and brothers, and sisters, yea and even his own life, he can not be my disciple. Whoever doth not bear his own cross and follow me, cannot be my disciple. For which of you, intending to build a tower, doth not first sit down and count the cost, whether he have the means wherewith to complete it? lest when he hath laid a foundation, and is not able to finish it, all that observe it begin to ridicule him, saying, 'This man began to build, but was not able to finish.' Or what king, going to contend with another king in war, will not first sit down and consult whether he is able with ten thousand to meet him that is coming against him with twenty thousand? or else, while the other is yet afar off, he sendeth an embassy and seeketh for terms of peace. So, therefore, whoever of you that doth not renounce all that he hath, can not be my disciple. Salt surely is a good thing: but if even the salt have become tasteless, with what will itself be seasoned? it is fit neither for the land nor for the dunghill: they throw it away. He that hath ears to hear, let him hear." [a]

Now all the tax-collectors and the sinners were coming near him to hear him. And the Pharisees and the scribes grumbled, saying, "This man welcometh sinners, and eateth with them." And he spoke to them this parable, saying: "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety-nine in the wilderness, and go after the lost one, until he find it? And when he hath found it, he layeth it upon his own shoulders, rejoicing. And having come home, he calleth together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' I tell you, that even thus there

[a] Or, *listen.*

will be joy in heaven over one repenting sinner, rather than over ninety-nine righteous ones who have no need of repentance. Or what woman, having ten shillings,[a] if she lose one, doth not light a lamp, and sweep the house, and search carefully until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost.' Even thus, I tell you, there is joy in the presence of the angels of God, over one repenting sinner."

And he said: "A man had two sons: and the younger of them said to his father, 'Father, give me the share of thy property that falleth to me.' And he divided to them his property. And not many days afterward, the younger son, having gathered all together, journeyed to a distant country, and there wasted his property with profligate living. And when he had spent all, there arose a severe famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country, who sent him into his fields to tend swine; and he would gladly have filled his stomach from the pods that the swine were eating; but no one gave to him. Then coming to himself he said, 'How many hired servants of my father's have more than abundance of bread, but I am perishing here with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against Heaven and in thy sight: I am no longer worthy to be called thy son: make me like one of thy hired servants."' And he arose and was coming to his father. And while he was yet afar off, his father saw him, and was moved with pity, and ran, and fell on his neck, and kissed him warmly. And the son said to him, 'Father, I have sinned against Heaven and in thy sight: I am no longer worthy to be called thy son—' But the father said to his servants, 'Quick! bring a robe! the best! and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf! kill it! and let us eat and be merry: for this my son was dead, and hath come to life again; he was lost, and is found.' And they began to be merry. Now his

[a] Gr., *drachmas*: each about eighteen cents, or nine pence sterling.

elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants,[a] and asked him what these things might be. And he said to him, 'Thy brother hath come; and thy father hath killed the fatted calf, because he hath recovered him entirely well.' But he was angry, and would not go in. And his father came out and entreated him. But he said to his father, 'Behold, these many years have I served thee, and I never disregarded a command of thine; yet thou hast never given me even a kid, that I might make merry with my friends; but as soon as this thy son came, who hath wasted[b] thy property with harlots, thou didst kill for him the fatted calf.' And he said to him, 'Child, thou art always with me, and all that is mine is thine; but it was becoming to make merry and be glad, because this thy brother was dead and hath come to life, and was lost and hath been found.'"

And he said also to the disciples: "There was a rich man who had a steward; and this man was accused to him as wasting his property. And he called him, and said to him, 'What is this that I hear about thee? give an account of the stewardship, for thou canst be steward no longer.' Then the steward said within himself, 'What shall I do, because my master is taking away the stewardship from me? I have not strength to dig: I am ashamed to beg. I know what I will do, that when I am put out of the stewardship they will receive me into their own houses.' And calling to him each one of his master's debtors, he said to the first, 'How much dost thou owe to my master?' And he said, 'A hundred jars of oil.' And he said to him, 'Take back thy accounts,[c] and sit down quickly and write fifty.' Then he said to another, 'And how much dost thou owe?' And he said, 'A hundred quarters of wheat.' He said to him, 'Take back thy accounts,[d] and write eighty.' And his master praised the dishonest steward, because he had acted shrewdly; for the sons of this age are for their own generation shrewder than the sons of the light. But I say to you, Make to yourselves friends out-

[a] Gr., *boys*. [b] Gr., *devoured*. [c] Gr., *writings*. [d] Ibid.

side of the riches of unrighteousness: so that when it shall fail, these may receive you into the eternal habitations. He that is faithful in the least is also faithful in much; and he that is unrighteous in the least is also unrighteous in much. If then ye have not proved to be faithful in the unrighteous riches, who will intrust to you the riches that are genuine? And if ye have not been found faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or he will adhere to one and despise the other. Ye can not serve God **and** Mammon."

AND the Pharisees (who were money-lovers) heard all these things; and they ridiculed[a] him. And he said to them: "Ye are they who are making[b] yourselves righteous in the sight of men: but God knoweth your hearts; for that which is exalted among men is an abomination in the sight of God. The Law and the Prophets were until John: since that time the **Good-tidings** of the kingdom of God is being proclaimed, and every one is forcing his way into it. But it is easier for the heaven and the earth to pass away, than for the least part of a letter of the law to fail. Whoever sendeth away his wife and marrieth another, committeth adultery; and he that marrieth her that is sent away from her husband, committeth adultery.

"Now there was a certain rich man, who was clothed in purple and fine linen, enjoying himself in splendor every day. And a beggar, named Lazarus, had been laid at his porch, full of sores, and longing to be fed from the pieces that fell from the rich man's table; but even the dogs came and licked his sores. And it came to pass, that the beggar died and was carried away by the angels unto Abraham's bosom. And the rich man also died, and was buried. And in the underworld[c] he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. And he called to him and said, 'Father Abraham, pity me, and send Lazarus, that he may

[a] Gr., *sneered at.* [b] Or, *seeking to make.* [c] Gr., **Hades**: *the unseen world.*

dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.' But Abraham said, 'Child, remember that thou didst receive thy good things in thy lifetime, and Lazarus in like manner his evil things; but now he is comforted here, and thou art in anguish. And besides all this, between us and you a great chasm is fixed, so that those who might wish to pass over from this side to you may not be able, nor may any pass over from that side to us.' And he said, 'I pray thee, then, father, that thou wouldst send him to my father's house; for I have five brothers, that he may testify to them, so that they may not also come into this place of torment.' But Abraham said, 'They have Moses and the Prophets: let them listen to **them.**' But he said, 'No, father Abraham; but if one should go to them from the dead, they will repent.' And he said to him, 'If they will not listen to Moses and the Prophets, neither will they be persuaded if one should arise from among the dead.'"

And he said to his disciples: "It is impossible but that stumblings[a] should come; but alas for him through whom they come! It were well for him if a millstone were hung about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn to thee, saying, 'I repent,' thou shalt forgive him."

And the apostles said to the Master, "Give us more faith." And the Master said: "If ye had faith as much as a grain of mustard-seed, ye might say to this mulberry-tree, 'Be thou rooted up and be planted in the sea,' and it would obey you. But which of you, having a servant plowing or keeping sheep, will say to him on his coming in from the field, 'Come to the table at once,' but will not rather say to him, 'Make supper ready for me, and gird thyself, and wait on me while I eat and drink, and afterward thou shalt eat and drink'? Is he grateful to the servant because he did what was com-

[a] Or, *offendings*.

manded? Even so ye also, when ye shall have done all the things that are commanded you, say, 'We are unprofitable servants: what it was our duty to do, we have done.'"

AND it came to pass, as he was on the way toward Jerusalem, that he passed along the borders of Samaria and Galilee. And as he was entering a certain village, there met him ten leprous men, who stood afar off and raised their voices, saying, "Jesus! Master! have pity on us!" And looking at them, he said, "Go, show yourselves to the priests." And it came to pass, as they set out to go, that they were cleansed. But one of them, perceiving that he was cured, turned back, with a loud voice giving glory to God; and he fell upon his face at his feet, and thanked him: (and he was a Samaritan.) And Jesus said, "Were not the ten cleansed? but where are the nine? were there none found returning to give glory to God, except this alien?" And he said to him, "Arise, and go: thy faith hath saved thee."

AND being asked by the Pharisees when the kingdom of God would come, he answered them, saying: "The kingdom of God doth not come in a manner to be watched for:[a] neither will they say, 'See, here!' or, 'See, there!' for behold the kingdom of God is in the midst of you." And he said to the disciples: "The days will come, when ye shall desire to see one of the days of the Son of man, and shall not see it. And they will say to you, 'See, there!' or, 'See, here!' Do not follow them; for as the lightning, flashing from one part under the heaven, shineth unto the other part under the heaven, so shall the Son of man be. But first he must suffer many things, and be rejected by this generation. And as it came to pass in the days of Noah, so shall it be in the days of the Son of man: they were eating, they were drinking, they were marrying, they were given in marriage, until the day when Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it

[a] Gr., *with watching closely.*

came to pass in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day when Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed them all. After the same manner shall it be in the day that the Son of man is disclosed. In that day, he that is on the housetop, and his goods in the house, let him not go down to take them away; and likewise he that is in the field, let him not turn back for the things that are behind: remember Lot's wife. Whoever shall seek to preserve his life, will lose it; and whoever shall lose his life, shall renew it. I tell you, in that night there will be two on one bed: the one shall be taken, and the other shall be left. There will be two women grinding together: the one shall be taken, and the other shall be left." And they said to him, "Where, Master?" And he said to them, "Where the dead body is, there also will the vultures be gathered together."

And he spoke a parable to them, that they ought always to pray and not to be faint-hearted, saying: "There was in a certain city a judge who neither feared God nor regarded man. And there was a widow in that city, who came often to him, saying, 'Do me justice [a] from my adversary.' And he would not for a while; but afterward he said with himself, 'Though I do not fear God nor regard man, yet because this widow troubleth me, I will secure justice for her, lest at last by her coming she wear me out.'" [b] And the Master said: "Hear what the unrighteous judge saith. And God — shall he not certainly do justice to his chosen ones, who cry to him day and night? and is he slow to be stirred up [c] on their behalf? I tell you, that he will secure justice for them speedily. Yet, when the Son of man cometh, will he find **the Faith** on the earth?"

And to some who had confidence in themselves that they were righteous, and counted all others as nothing, he spoke this parable: "Two men went up into the temple to pray — the one a Pharisee,

[a] Or, *vindicate:* (and so in context.) [b] Gr., *strike me under the eye.*
[c] Or, *angry.*

and the other a tax-collector. The Pharisee, standing upright, prayed thus with himself: 'God, I thank thee that I am not like the rest of men — rapacious, unjust, adulterers, or even like this tax-collector. I fast twice in the week: I give a tenth of everything that I gain.' But the tax-collector, standing afar off, would not even raise his eyes toward the heaven, but beat his breast, saying, 'O God, be merciful[a] to me the sinner.' I tell you, this man went down to his home vindicated,[b] rather than that one: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

And mothers were bringing to him even the babes, that he should touch them. But the disciples seeing it, reproved them. But Jesus called them to him, saying, "Permit the little children to come to me, and hinder them not; for to such belongeth the kingdom of God. In truth I tell you, whoever shall not receive the kingdom of God like a little child, shall never enter into it."

AND a certain ruler asked him, saying, "Good Teacher, what must I have done, that I may inherit Life Eternal?" And Jesus said to him, "Why dost thou call **me** good? None is good but One — God. Thou knowest the commandments: **'Thou shalt**[c] **not commit adultery; Thou shalt not murder; Thou shalt not steal; Thou shalt not testify falsely; Honor thy father and mother.'**" And he said, "All these I have kept from my childhood." Then Jesus, hearing this, said to him, "Yet one thing is wanting to thee: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in the heavens; and come, follow me." And on hearing this he became very sorrowful, for he was very rich. And Jesus, looking upon him, said, "With what difficulty do those who have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God." And those who heard him said, "Then who can be saved?" But he said, "The things that are im-

[a] Gr., *be propitiated.* [b] Gr., *rectified.* [c] Gr., *mayest:* (so in context).

possible with men, are possible with God." And Peter said, "See! we have left our own, and followed thee." And he said to them, "I tell you, that there is no one who hath left home, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, who shall fail to receive many times more in the present time, and in the age that is coming, Life Eternal."

And taking the twelve aside, he said to them: "Give attention: we are going up to Jerusalem; and all that was written of the Son of man by the Prophets shall be fulfilled. For he will be delivered up to the Gentiles, and will be insulted, and shamefully treated, and spit upon; and after scourging him they will kill him; and on the third day he shall rise again." But they understood none of these things; and the meaning was hidden from them, and they did not comprehend what was said.

AND as he came near to Jericho, a blind man was sitting by the roadside, begging; and hearing a multitude passing by, he inquired what it meant. And they told him that Jesus the Nazarene was passing along. And he cried out, saying, "Jesus! Son of David! have pity on me!" And those who were going before rebuked him, telling him to be silent; but he cried out a great deal more, "Son of David! have pity on me!" And Jesus stood still, and directed that he should be brought to him. And when he had come near, he asked him, "What dost thou desire that I should do for thee?" And he said, "Sir, that I may recover sight." And Jesus said to him, "Recover sight: thy faith hath cured thee." And instantly he recovered sight, and followed him, praising God. And all the people seeing it, gave praise to God.

And he entered Jericho, and was passing through. And behold, a man named Zaccheus; and he was the chief tax-collector, and was rich. And he was seeking to see which one was Jesus; but could not on account of the crowd, for he was small in stature. And he ran on before, and climbed up into a sycamore tree to see him; for he would pass along that way. And when Jesus came to the place, he looked up and said to him, "Zaccheus, make haste and come

down, for to-day I must tarry at thy house." And he made haste, and came down, and entertained him joyfully. And on seeing it they all murmured, saying, "He hath gone in to be guest with a sinful man." And Zaccheus, standing up, said to the Master, "Behold, sir, I give half of my possessions to the poor; and if I have exacted anything [a] wrongfully from any one, I restore fourfold." And Jesus said to him, "To-day is salvation come to this house, because even this man is a son of Abraham. For the Son of man hath come to seek and to save that which was lost."

And as they heard these things, he proceeded to speak a parable, because he was near Jerusalem, and because they were supposing that the kingdom of God was to appear immediately. He said therefore: "A certain man, a nobleman, went to a distant country to receive for himself a kingdom, and to return. And having called ten of his servants, he gave them ten pounds, and said to them, 'Trade until I come.' But his citizens hated him, and sent an embassy after him, saying, 'We do not wish this man to reign over us.' And it came to pass, on his returning, having obtained the kingdom, that he commanded those servants to whom he had given the money to be called to him, that he might know what they had accomplished. And the first came before him, and said, 'Sir, thy pound hath gained ten pounds more.' And he said to him, 'Well done, thou good servant: because thou hast been found faithful in a very little, have thou authority over ten cities.' And the second came, and said, 'Thy pound, sir, hath gained five pounds.' And he said also to this one, 'Be thou also over five cities.' And another came, and said, 'Sir, see! thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art a severe man; thou takest up what thou hadst not laid down, and reapest what thou hadst not sown.' He said to him, 'From thine own mouth will I judge thee, thou wicked servant. Didst thou know that I am a severe man, taking up what I had not laid down, and reaping what I had not sown? Then why didst thou not give my money to a bank,

[a] Or, *whatever I have exacted.*

and then at my coming I would have demanded it with interest?' And he said to those who stood near, 'Take the pound away from him, and give it to him who hath the ten pounds;' (and they said to him, 'Sir, he hath ten pounds already;') 'I tell you, that to every one that hath, it shall be given; and from him that hath not, even what he hath shall be taken away. Besides, those mine enemies, who were unwilling that I should reign over them, bring them here and slay them in my presence.'"

And after saying these things, he went on before them, going up toward Jerusalem.

AND when he had come near to Bethphage and Bethany, at the hill that is called the Hill of the Olives, he sent two of the disciples, saying, "Go to the village opposite you, in which as ye enter ye will find a young ass tied, upon which no man hath ever yet sat: untie him, and bring him. And if any one ask you, 'Why do ye untie him?' ye shall say, 'The Master hath need of him.'" And those who were sent went away and found even as he had told them. And as they were untying the colt, its owners said to them, "Why do ye untie the colt?" And they said, "The Master hath need of him." And they brought him to Jesus; and having thrown their mantles on the colt, they set Jesus thereon.

And as he went on, some spread their own mantles in the road. And as he was now coming near the city, at the descent of the Hill of the Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice for all the works of power which they had seen, saying, **"Blessed! he who cometh! the King! in the name of the Lord! in heaven peace, and glory in the highest!"** And some of the Pharisees from the crowd said to him, "Teacher, rebuke thy disciples." And he answered them, "I tell you, if these shall be silent, the stones will cry out."

And as he came near, and looked upon the city, he lamented over it, saying, "If thou hadst known in this day, even thou, the things that are for peace — but now they are hidden from thine eyes. For the days shall come upon thee, when thine enemies shall put a

palisade about thee, and shall surround thee, and hold thee fast on every side, and level thee to the ground, and thy children within thee, and shall not leave stone upon stone in thee; because thou knewest not [a] the time of thy visitation."

And entering the temple, he began to drive out those who were selling, saying to them, "It is written, '**My house shall be a house of prayer;**' but **ye** have made it a den of robbers."

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people were seeking to destroy him; but they could not find an opportunity to do anything, for all the people hung upon him, listening.

AND on one of the days while he was teaching the people in the temple, and declaring the **Good-tidings,** the chief priests and the scribes with the elders came upon him, and said to him, "Tell us by what authority art thou doing these things? or who is he that gave **thee** this authority?" And he answered them, "I will ask of you a single word; and say it to me: The baptism of John — was it from '**heaven,**' or from '**men**'?" And they deliberated among themselves, saying, "If we should say, 'from **heaven,**' he will say, 'Why did ye not believe him?' but if we should say, 'from **men,**' all the people will stone us, for they are persuaded that John was a prophet." And they answered, that they did not know whence it was. And Jesus said to them, "Neither do **I** tell **you** by what authority I do these things."

And he began to speak to the people this parable: "A man planted a vineyard, and leased it to tenants, and went to another country for a long time. And at the proper season he sent to the tenants a servant, that they should give him of the fruit of the vineyard; but the tenants beat him, and sent him away empty-handed. And he sent still another servant; and having beaten him also, and treated him shamefully, they sent him away empty-handed. And he proceeded to send a third; and they wounded this one also, and put

[a] Or, *didst not recognize.*

him out. And the master of the vineyard said, 'What shall I do? I will send my son, my beloved: perhaps they will respect **him.**' But the tenants, on seeing him, conferred with one another, saying, 'This is the heir: let us kill him, that the property[a] may become ours.' And they put him forth out of the vineyard, and killed him. What then will the master of the vineyard do to them? He will come and destroy those tenants, and will lease the vineyard to others." And hearing this, they said, "Be it not so." But he, looking upon them, said, "What then is this that is written, **'The stone which the builders rejected, the same hath come to be at the head of the corner'?** Every one that falleth on that stone will be broken in pieces; but on whomsoever it shall fall, it will scatter him as chaff."

And the scribes and the chief priests sought to lay hands on him in that very hour, (but they were afraid of the people,) for they perceived that he had spoken this parable against them. And they watched him, and sent spies, who should pretend to be honest men, that they might take hold of his speech, so that they might deliver him up to the power and authority of the governor. And they questioned him, saying, "Teacher, we know that thou speakest and teachest rightly, and dost not regard persons, but truly teachest the way of God: is it lawful for us to pay tax to Cæsar, or not?" But he perceived their knavery, and said to them, "Show me a denarion."[b] "Whose portrait and inscription hath it?" And they said, "Cæsar's." And he said to them, "Then return to Cæsar what is Cæsar's, and to God what is God's." And they were not able to take hold of this saying before the people; and being astonished[c] at his answer, they were silent.

Then some of the Sadducees (who say that there is no resurrection) came and questioned him, saying: "Teacher, Moses wrote for us, that if a man's brother should die, having a wife, and he be childless, his brother should take his wife and raise up offspring for his brother. Now there were seven brothers: and the first, taking a

[a] Gr., *inheritance.* [b] See note. p. 39. [c] Or, *confounded.*

wife, died childless; and the second and the third took her; and in like manner also the seven left no children, and died. At last the woman also died. In the resurrection, then, of which of them will she be the wife? for the seven had her as wife." And Jesus said to them, "The children of this age marry, and are given in marriage; but those who are deemed worthy to attain that age and the resurrection from the dead, neither marry nor are given in marriage; for they can not die any more, for they are like the angels, and are children of God, being children of the resurrection. But that the dead are raised, even Moses indicated in the account of The Bush, when he called the Lord '**the God of Abraham, and the God of Isaac, and the God of Jacob.**' Now he is not a God of dead men, but of living; for all live by him." Then some of the scribes said, "Teacher, thou hast spoken well." And they did not venture any more to question him.

And he said to them, "How is it that they say that the Messiah is David's son? For David himself saith in the Book of Psalms, '**The Lord said to my Lord, "Sit on my right hand, until I make thine enemies thy footstool."**' David then calleth him '**Lord;**' and how is he his son?"

And in the hearing of all the people he said to the disciples: "Beware of the scribes, who delight to walk about in long robes, and love salutations in the market-places, and chief seats in the synagogues, and the first places at feasts: who devour the homes of widows even while for a pretense they are making long prayers. These shall receive more abundant condemnation."

And looking up he saw the rich men casting their gifts into the money-chest. And he saw a poor widow casting in two mites.[a] And he said, "Truly I tell you, that this poor widow hath cast in more than they all: for all these of their abundance[b] cast into the gifts; but she, out of her poverty, cast in all the living that she had."

(xx. 30—xxi. 4.)

[a] Gr., **lepta**: in all about one quarter of a cent or an eighth of a penny sterling.

[b] Gr., *overabundance, surplus.*

AND as some were speaking of the temple, how it was decorated with beautiful stones and offerings, he said, "As for these things on which ye are gazing, the days will come, in which there will not be left here stone upon stone, that shall not be thrown down." And they asked him, saying, "Teacher, when will these things be? and what will be the sign when these things are about to come to pass?" And he said, "See to it that ye be not deceived; for many will come in my name, saying, 'I am **He**,' and, 'The time hath come:' go not after them. And when ye shall hear of wars and disturbances, be not terrified; for these things must first come to pass; but the consummation is not immediately."

Then he said to them: "Nation will be stirred up against nation, and kingdom against kingdom; and there will be great commotions,[a] and in various places famines and pestilences; and there will be terrors and great signs from heaven. But before all these things they will lay their hands on you, and will persecute you, giving you up to the synagogues and prisons, and bringing you before kings and governors on account of my name. It shall prove to you an opportunity for testifying. Settle it therefore in your hearts, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to contradict. But ye will be betrayed even by parents, and brothers, and kindred, and friends; and some of you they will put to death; and ye will be hated by all men on account of my name. Yet not even a hair of your head shall be lost. By your constancy ye shall purchase[b] your lives.

"But when ye shall see Jerusalem surrounded by armies, then know that her destruction is near. Then let those who are in Judea flee to the mountains; and let those who are in the midst of her depart out; and those who are in the country, let them not enter into her. For these are days of avenging, of the fulfilment of all things that are written. Alas for those who are with child, and for those with babes at the breast, in those days! for there will be great dis-

[a] Or, *earthquakes*.

[b] Or, *win*.

tress upon the land, and wrath upon this people. And they will fall by the edge of the sword, and will be led captive unto all the nations; and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are completed. And there will be signs in sun and moon and stars, and on the earth distress of nations, in perplexity on account of the roaring of the sea and the billows: men fainting from fear and from dread of the things coming upon the world: for the powers of the heavens will be shaken. And then they shall see the Son of man coming in a cloud, with power and great glory. But when these things begin to come to pass, look up, and lift up your heads, for your redemption is near at hand."

And he spoke to them a parable: "Behold the fig-tree, and all the trees. When they have already put forth leaves, on seeing it ye know from yourselves that the summer is even now near. Even so also, when ye see these things coming to pass, know ye that the kingdom of God is near. In truth I tell you, that this generation will certainly not pass away, until all things come to pass.[a] The heaven and the earth will pass away; but my words shall by no means pass away.

"But take heed to yourselves, lest possibly your hearts be weighed down by excess, and drunkenness, and anxieties about the affairs of this life, and **that day** come upon you suddenly like a trap; for so shall it come upon all that dwell upon the face of all the earth. But be watchful at all times, and continue praying that ye may be able to escape all these things that are soon coming to pass, and to stand before the Son of man."

And he was daily teaching in the temple; and every night he went out and lodged on the hill that is called the Hill of the Olives. And all the people came early in the morning to him in the temple, to hear him.

Now the festival of the unleavened bread (which is called the Passover) was drawing near. And the chief priests and the scribes

(xxi. 24—xxii. 2.)

[a] Or, *are coming to pass.*

were seeking how they might destroy him; (for they feared the people.) And Satan entered into Judas, called the Iscariote, who was one of the number of the twelve; and he went away and consulted with the chief priests and officers, how he might betray him to them. And they were glad, and agreed to give him money. And he promised, and sought opportunity to betray him to them in the absence of the multitude.

Then came the day of the unleavened bread on which the Passover-lamb must be killed. And he sent Peter and John, saying, "Go and make ready for us the Passover, that we may eat it." And they said to him, "Where dost thou wish that we make ready?" And he said to them, "Take notice, as ye enter the city, there will meet you a **man**[a] carrying a jar[b] of water: follow him into the house into which he goeth, and say to the master of the house, 'The Teacher saith to thee, "Where is the room where I may eat the Passover with my disciples?"' And he will show you a large upper room furnished: there make ready." And they went, and found as he had said to them; and they made ready the Passover.

And when the hour had come, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I should suffer; for I tell you, that I will eat it no more until it be accomplished in the kingdom of God." And taking a cup, and giving thanks, he said, "Take this, and divide it among yourselves; for I tell you, that I will not hereafter drink of the fruit of the vine until the kingdom of God shall come." And taking a loaf, he gave thanks, and broke it, and gave to them, saying, "This is my body, which is given for your sake: do this in order to remember me."[c] And in like manner the cup after supper, saying, "This cup is the new dispensation through my blood, that is about to be poured out for your sake. But behold, the hand of him that is betraying me is with me on the table. For the Son of man indeed goeth in accordance with what hath been ap-

[a] An unusual thing, this service being usually performed by women.

[b] Or, *pitcher*.

[c] Gr., *for*, or, *unto my remembrance*.

pointed: but alas for that man by whom he is betrayed!" And they began to inquire among themselves as to which of them it was that was about to do this.

And there arose also a contention among them, as to which of them was accounted to be the greater. And he said to them: "The kings of the nations have lordship [a] over them; and those who have authority over them are called Benefactors. But not so you: but the greater among you, let him be as the younger; and he that is chief, as he that serveth. For which is greater, he that reclineth at table, or he that serveth? Is not he that reclineth? But I am in the midst of you as he that serveth. However, ye are those who have continued steadfast with me in my trials: and I appoint to you, as my Father appointed to me, a kingdom; that ye may eat and drink at my table in my kingdom; and ye shall be seated upon thrones, judging the twelve tribes of Israel."

"Simon, Simon, Satan hath sought for you all, that he might sift you like wheat: but I have prayed for **thee,** that thy faith may not fail; and do thou, when thou hast turned again, strengthen [b] thy brethren." And he said to him, "Master, I am ready to go with thee even to prison and to death." And he said, "I tell thee, Peter, the cock will not crow this day, until thou shalt three times utterly deny that thou knowest me."

And he said to them, "When I sent you forth without purse, and satchel, and shoes, did ye lack anything?" And they said, "Nothing." And he said to them, "But now, he that hath a purse, let him take it; and likewise a satchel; and he that hath no sword, let him sell his mantle, and buy one. For I tell you, that this that is written must be fulfilled in me, 'And he was reckoned among the lawless;' for that which concerneth me is having fulfilment." And they said, "Master, here are two swords." And he said to them, "It is enough."

AND going out, he went, according to his custom, to the Hill of

(xxii. 23–39.)

[a] Or, *domineer.* [b] Or, *establish.*

the Olives; and the disciples accompanied him. And having come to the place, he said to them, "Pray ye that ye come not into temptation." And he withdrew himself from them about a stone's cast: and he kneeled down, and prayed, saying, **"Father, if thou art willing, remove this cup from me; yet, not my will, but thine, be done."** And having arisen up from prayer, he came to the disciples, and found them sleeping from grief; and he said to them, "Why do ye sleep? be awake, and pray that ye come not into temptation."

While he was yet speaking, behold, a crowd; and he that was called Judas, one of the twelve, was at their head, and came near to Jesus to kiss him. And Jesus said to him, "Judas, is it with a kiss that thou betrayest the Son of man?" And those who were about him, seeing what would be, said, "Master, shall we smite with the sword?" And one of them struck the servant of the high-priest, and took off his right ear. But Jesus said, "Forbear with this." And he touched his ear, and healed him. And Jesus said to those who had come against him, (chief priests and officers of the temple and elders,) "Ye have come out as for a robber, with swords and clubs! While I was daily with you in the temple, ye did not stretch out your hands against me; but this is your hour — even the advantage of the darkness."

And taking hold of him, they led him away, and brought him to the house of the high-priest. And Peter followed at a distance. And when they had kindled a fire in the midst of the court, and sat down together, Peter sat down among them. And a maid-servant seeing him sitting in the light, looked intently at him, and said, "This fellow was with him." But he denied, saying, "I do not know him, woman." And after a little, another one looking at him said, "And thou art one of them." But Peter said, "Man, I am not." And about an hour having passed, another confidently asserted, "Certainly this fellow also was with him, for he is a Galilean." But Peter said, "Man, I do not understand what thou art saying." And immediately, while he was yet speaking, a cock crowed. And the Master turned, and looked at Peter. And Peter

called to mind the saying of the Master, that he had said to him, "Before the cock shall crow this day, thou wilt have utterly disowned me three times." And going outside, he wept bitterly.

And the men who were holding Jesus insulted him and beat him. And having blindfolded him, they asked him, saying, "Prophesy, who is it that struck thee?" And many other things they said to him, reviling him.

AND as soon as it was day, the assembly of elders of the people — both chief priests and scribes — were gathered together; and they brought him before their council,[a] saying, "If thou art the **Messiah**, tell us." But he said to them, "If I tell you, ye will not at all believe; and if I question you, ye will not answer. But from this time the Son of man shall be seated on the right hand of the power of God." And they all said, "Art thou then the **Son of God?**" And he said to them, "Ye say it: for I am." And they said, "What further need have we of testimony? for we ourselves have heard from his own mouth."

And the whole company of them arose, and brought him before Pilate. And they began to accuse him, saying, "We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is an anointed king."[b] Then Pilate questioned him, saying, "Art **thou** the King of the Jews?" And he answered him, "Thou sayest it." Then Pilate said to the chief priests and to the crowds, "I find nothing criminal in this man." But they were urgent, saying, "He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even to this place." On hearing this, Pilate inquired whether he were a Galilean. And learning that he was of Herod's jurisdiction, he sent him to Herod, who was also himself at Jerusalem at that time.

Now when Herod saw Jesus, he was very glad; for he had been a long time desiring to see him, because he had heard about him; and he was hoping to see some sign done by him. And he ques-

[a] *Sanhedrin.* [b] Or, *King Messiah.*

tioned him with many words; but he gave him no answer. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers treated him contemptuously, and mocked him, and putting on him a gorgeous robe, sent him back to Pilate. And Herod and Pilate became friends to each other on that very day; for they had previously been at enmity toward one another.

Then Pilate, having called together the chief priests and the rulers and the people, said to them, "Ye have brought to me this man as one that perverteth the people: and see! I have examined him before you, and have found no fault in him, of the things of which ye accuse him: nor yet Herod, for he sent him back to us; and nothing deserving of death hath been done by him. I will therefore chastise him, and release him." But they shouted all at once, saying, "Away with this man, and release to us Barabbas:" (one who for an insurrection made in the city, and for murder, had been put in prison.) And Pilate spoke to them again, desiring to release Jesus. But they shouted, saying, "Crucify! crucify him!" And a third time he spoke to them, "Why? what wicked thing hath this man done? I have found nothing deserving of death in him: I will therefore chastise him, and release him." But they were urgent with loud voices, demanding that he should be crucified; and their voices prevailed. And Pilate gave sentence that what they demanded should be done. And he released him that for insurrection and murder had been put in prison, whom they asked for; but Jesus he surrendered to their will.

AND as they were leading him away, they took hold of one Simon a Cyrenean, coming from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who were bewailing and lamenting him. But Jesus turned toward them, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming, in which they shall say, 'Blessed are the barren, even the wombs that have not borne, and the breasts that have never given nourishment.' Then

they shall begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' For if they do these things with the green tree, what shall be done with the dry?"

And two others also, criminals, were led with him to be put to death. And when they came to the place that is called The Skull, they crucified him, and the criminals — one on the right hand and the other on the left. And they cast lots, dividing his clothing among themselves. And the people stood, looking on. And the rulers were deriding him, saying, "Others he saved: let him save himself, since this fellow is God's **Anointed,**[a] the **Chosen One.**" And the soldiers also made sport of him, coming to him, offering him wine, and saying, "Since thou art the King of the Jews, save thyself." And there was an inscription over him, "**This is the King of the Jews.**"

And one of the criminals that were crucified, reviled him, saying, "Art not thou the Messiah? save thyself and us." But the other rebuked him, saying, "Dost not thou even fear God, since thou art in the same condemnation? and we indeed justly, for we are receiving the due reward of our deeds; but this man hath done nothing wrong."[b] And he said, "Jesus, remember me when thou comest into thy kingdom." And he said to him, "In truth I tell thee, to-day thou shalt be with me in Paradise."

And it was now about the sixth hour;[c] and a darkness came over the whole land until the ninth hour,[d] the sun failing: and the curtain of the sanctuary was rent in the middle. And Jesus, crying out with a loud voice, said, "**Father, into thy hands I commit my spirit.**" And having said this, he expired. And the centurion, observing what had taken place, gave glory to God, saying, "Certainly this man was a righteous one." And all the multitudes that had come together to this spectacle, having seen the things that came to pass, returned, beating their breasts. And all his acquain-

[a] Gr., *Christ:* Heb., *Messiah.*
[b] Gr., *out of the way.*
[c] Noon.
[d] About 3 o'clock P.M.

tances, and the women who had accompanied him from Galilee, stood afar off, viewing these things.

AND there was a man named Joseph, a councillor, a good man and a righteous — (he had not consented to their counsel and their doing) — a man of Arimathea, a city of the Judeans, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a muslin [a] cloth, and laid it in a tomb hewn in a rock, where no one had ever yet lain. (And it was the day of the Preparation; and the Sabbath was approaching.) And the women who had come with him from Galilee, having followed, observed the tomb, and how his body was laid. And they returned, and prepared spices and perfumes; and on the Sabbath they rested, in accordance with the commandment.

But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And going in, they did not find the body. And it came to pass, while they were perplexed about this, two men stood by them in dazzling raiment; and as they were frightened and bowed their faces toward the earth, they said to them, "Why do ye seek the Living One among the dead? Remember how he spoke to you while he was yet in Galilee, saying that the Son of man must be betrayed into the hands of wicked men, and be crucified, and on the third day rise again." And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary of Magdala, and Joanna, and Mary the mother of James, and the others with them, that told these things to the apostles. But these words appeared in their sight as nonsense; and they did not believe them.

And two of them on that same day were going to a village named Emmaus, about seven miles from Jerusalem. And they conversed with one another about all these things that had taken place.

(xxiii. 50—xxiv. 14.)

[a] Gr., *Indian:* (see note, p. 62.)

And it came to pass, while they were conversing and debating together, that Jesus himself came near, and was walking with them; but their eyes were held, so that they did not recognize him. And he said to them, "What words are these that ye exchange with one another, as ye walk?" And they stood still, looking sad. And one of them, named Cleopas, answered him, "Art **thou** the only sojourner in Jerusalem that dost not know the things that have taken place there in these days?" And he said to them, "What kind of things?" And they said to him, "The things relating to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers gave him up to be condemned to death, and crucified him. But we were hoping that this was he that was about to deliver Israel. Yes, and besides all this, this is now the third day since these things took place. And besides, some women of our company astonished us, who had been early at the tomb; and not finding his body, they came saying that they had seen angels, who said that he was alive. And some of those who were with us went to the tomb, and found it to be even as the women had said; but they did not see him."

And he said to them, "O unthinking men, and slow of heart to believe, after all that the Prophets have spoken! Was it not fitting, that the Messiah should suffer these things, and enter into his glory?" And beginning from Moses and from all the Prophets, he explained to them the things in all the Writings concerning himself. And they came near to the village whither they were going; and he made a movement as though he would go farther. But they urged him, saying, "Tarry with us, for it is toward evening, and the day is now far gone." And he went in to tarry with them. And it came to pass, as he was at the table with them, he took a loaf, and blessed; and having broken it, he was giving it to them. And their eyes were opened, and they recognized him, and he became unseen by them. And they said to one another, "Was not our heart burning, as he talked to us on the road, as he explained the Writings to us?"

And they rose up that very hour, and returned to Jerusalem, and

found the eleven gathered together, and those who were with them, saying, "The Master hath certainly arisen, and hath appeared to Simon." And they related the things that had happened on the road, and how he was recognized by them at the breaking of the loaf. And as they were telling these things, he himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, thinking that they saw a spirit. But he said to them, "Why are ye agitated? and why do doubts arise in your hearts? See my hands and my feet, that it is I myself: feel me, and see; for a spirit hath not flesh and bones, as ye see me having." And having said this, he showed them his hands and his feet. And while they still disbelieved from joy, and wondered, he said to them, "Have ye here anything to eat?" And they gave him a piece of a broiled fish: and he took it, and ate before them.

And he said to them, "These are my words which I spoke to you while I was yet with you, that it was necessary that all the things that were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me, should be fulfilled." Then he opened their mind, that they might understand the Writings: and he said to them, "Thus it is written, that the Messiah should suffer, and rise again from the dead on the third day; and that repentance for remission of sins by[a] his name should be proclaimed to all the nations. Beginning from Jerusalem, ye are witnesses of these things. And behold, I send forth upon you what was promised by my Father; but remain ye in the city until ye be clothed with power from on high."

And he led them out until they were near Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he was blessing them, he parted from them, and was carried up into the heaven. And they returned to Jerusalem, with great joy; and were continually in the temple, praising God.

(xxiv. 34–53.)

[a] Gr., *upon.*

GOOD-TIDINGS

ACCORDING TO

JOHN

IN the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things came into being through him; and apart from him not even a single thing came into being. That which came to be by him, was life; and **the Life** was the light of men. And the light is shining in the darkness; and the darkness hath not overcome it.

THERE came a man, sent from God, whose name was **John.** This man came for testifying, in order that he might testify concerning the light, so that through it all might believe. He was not himself the light; but he came that he might testify concerning the light. This was the real light, that enlighteneth every man who cometh into the world. He was in the world, and the world came into being through him; but the world did not perceive him. He came to his own possessions, but his own people did not welcome him. But to all who did welcome him, he gave the right to become children of God — (those who believe on his name) — who have been begotten, not from blood, nor from the will of flesh, nor from the will of man, but from God. And the Word became flesh, and sojourned among us, (and we have beheld[a] his glory, glory like that of the **Only-Begotten** of the Father,) full of grace and truth.

(i. 1–14.)

[a] Gr., *gazed upon.*

John testified concerning him, and cried, saying, "This is the one of whom I said, 'He that cometh after me hath gone[a] before me, for he was my chief.'"[b] For out of his fulness we have all received, even grace[c] in place of[d] grace. For the Law was given through Moses; but grace and truth came through Jesus Christ. No one hath ever seen God: the **Only-Begotten Son,** who is in the bosom of the Father, **he** hath interpreted him.

And this is the testimony of John, when the Jews[e] sent priests and Levites to him from Jerusalem, to ask him, "Thou — who art thou?" And he declared and denied not, but declared, "I am not the Messiah." And they asked him, "What then? art thou Elijah?" And he said, "I am not." "Art thou **the prophet?**" And he answered, "No." Then they said to him, "Who art thou? that we may give an answer to those who sent us: what sayest thou of thyself?" He said, "I am a Voice of one crying aloud in the wilderness, '**Make straight the way of the Lord,**' as said Isaiah the prophet." (Those sent were of the Pharisees.) And they asked him, "Why then dost thou baptize, since thou art not the Messiah, nor Elijah, nor **the prophet?**" John answered them, "I baptize with water: there is one standing in your midst whom ye know not — he who cometh after me, the string of whose shoe I am not worthy to untie." These things took place in Bethany beyond the Jordan, where John was engaged in baptizing.

On the next day he saw Jesus coming toward him, and said, "Behold! the Lamb of God, that taketh away the sin of the world! This is the one of whom I said, 'After me cometh a man who hath gone[f] before me, for he was my chief.'[g] And I knew him not; but that he should be revealed to Israel, therefore have I come baptizing with water." And John testified, saying, "I beheld the Spirit descending like a dove out of heaven, and it remained upon him. And I knew him not; but he that sent me to baptize with water,

[a] Gr., *become.* [b] Or, *superior.* [c] Or, *spiritual blessing.*
[d] Or, *over-against.* [e] That is, the Jewish leaders: (and so elsewhere.)
[f] Gr., *become.* [g] Or, *superior.*

said to me, 'He upon whom thou shalt see the Spirit descending and remaining, is the one who baptizeth with the Holy Spirit.'[a] And I have seen, and have become a witness, that the same is the **Son of God.**"

Again on the morrow John was standing, and two of his disciples; and looking at Jesus as he was walking along, he said, "Behold! the Lamb of God!" And the two disciples heard him say this, and followed Jesus. And Jesus turned and saw them following, and said to them, "What seek ye?" And they said, "Rabbi, (which is, being translated, Teacher,) where dost thou lodge?" He said to them, "Come, and ye shall see." Then they came and saw where he lodged, and remained with him the rest of the day; (it was about the tenth hour.[b]) Andrew, the brother of Simon Peter, was one of the two that heard John, and followed Jesus. He first found his own brother Simon, and said to him, "We have found the **Messiah**" (which is, being translated, **Christ**[c]): and he brought him to Jesus. Jesus, looking at him, said, "Thou art Simon the son of John: thou shalt be called Cephas" (which is translated, Peter[d]).

On the morrow Jesus purposed to go forth toward Galilee; and he found Philip, and said to him, "Follow me." (Now Philip was from Bethsaida, the city of Andrew and Peter.) Philip found Nathanael, and said to him, "We have found him of whom Moses in the Law, also the Prophets, wrote — Jesus the son of Joseph, from Nazareth." Nathanael said to him, "Can there be anything noble out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him, and said of him, "Behold! an Israelite in truth, in whom is no deceit!" Nathanael said to him, "Whence dost thou know **me?**" Jesus answered, "Before Philip called thee, when thou wast under the fig-tree, I saw thee." Nathanael answered him, "Rabbi,[e] thou art the **Son of God;** thou art King of Israel." Then Jesus said to him, "Because I said, 'I saw

[a] Or, *with holy spirit.* [b] About 4 o'clock P.M. [c] Gr., *Anointed.*
[d] *A rock.* [e] *Teacher.*

thee under the fig-tree,' dost thou believe? thou shalt see greater things than these." And he said, "In truth [a] I tell you, ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

AND on the third day there was a wedding in Cana of Galilee; and the mother of Jesus was there; and Jesus and his disciples were invited to the wedding-feast. And the wine falling short, the mother of Jesus said to him, "They have no wine." Jesus said to her, "What is that to me and to thee, woman? mine hour hath not yet come." His mother said to the servants,[b] "Whatever he shall say to you, do it." Now there were six stone water-jars standing there, in accordance with the Jews' custom of purifying, holding two or three firkins [c] apiece. Jesus said to them, "Fill the water-jars with water." And they filled them up to the brim. And he said to them, "Draw out now, and bear to the master [d] of the feast." And they did so. And when the master [e] of the feast tasted the water that had become wine, and knew not whence it was, (but the servants [f] who had drawn the water knew,) he called the bridegroom and said to him, "Every man setteth on the good wine first, and when they have drunk freely, then that which is not so good; but thou hast kept the good wine until now." Jesus did this as a beginning of signs at Cana of Galilee, and showed forth his glory; and his disciples believed on him.

After this he went down to Capernaum — he, and his mother, and his brothers, and his disciples; and they remained there a few days.

AND the Passover of the Jews was near; and Jesus went up to Jerusalem. And he found in the temple those who were selling oxen and sheep and doves, and the money-changers sitting. And

[a] *Amen, Amen:* (and so elsewhere.)
[b] Or, *waiters.*
[c] From eighteen to twenty-seven gallons.
[d] Or, *director.*
[e] Ibid.
[f] Or, *waiters.*

he made a whip of rushes, and drove them all out of the temple — both the sheep and the oxen; and he spilled the money[a] of the exchangers, and upset their tables, and said to those who were selling the doves, "Take these things hence: make not my Father's house a house of traffic." His disciples called to mind that it was written, **"Zeal for thy house is consuming me."**[b] The Jews therefore said to him, "What sign[c] dost thou show to us, since thou art doing these things?" Jesus answered, "Throw down this sanctuary,[d] and in three days I will raise it up." Then the Jews said, "Forty-six years was this sanctuary[e] being builded, and wilt **thou** raise it up in three days?" (But he was speaking of the sanctuary[f] of his body.) When therefore he had been raised from the dead, his disciples remembered that he said this; and they believed the Writing, and the word that Jesus had spoken.

Now while he was in Jerusalem at the Passover, at the festival, many believed on his name, on observing the signs which he was doing. But Jesus did not trust himself to them, because he knew all men, and because he had no need that any should testify concerning any man, for he of himself knew what was in man.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews: this man came to him at night, and said to him, "Rabbi,[g] we know that thou hast come as a teacher from God; for no one hath power to do these signs which thou art doing, unless God be with him." Jesus answered him, "I tell thee most truly, that unless one be born anew,[h] he can not see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Surely he can not enter a second time into his mother's womb, and be born?" Jesus answered, "I tell thee, that unless a man be born of water and spirit, he can not enter into the kingdom of God. That which hath been begotten[i] from the flesh, is flesh; and that which hath been begotten from the Spirit, is spirit. Wonder not, because

[a] Gr., *coins*. [b] Gr., *eating me up*. [c] Or, *token*. [d] Or, *temple*.
[e] Ibid. [f] Ibid. [g] *Teacher*. [h] Or, *from above*. [i] Or, *born:* (so in context.)

I said to thee, 'It is necessary for you to be born anew.' The wind bloweth where it will; and thou hearest its sound, but knowest not whence it cometh and whither it goeth: so is every one that is begotten from the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Art **thou** the teacher of Israel, and dost not understand these things? I tell thee in truth, that what we know we speak, and what we have seen we testify; but ye do not receive our testimony. If I have told you earthly things, and ye believe not, how will ye believe, if I tell you heavenly things? And no one hath ascended into heaven, but he that descended from heaven — the Son of man. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him may have Life Eternal. For God so loved the world, that he gave his **Only-Begotten Son,** that every one who believeth on him should not perish, but should have Life Eternal. For God did not send the Son into the world that he should judge the world, but that the world might be saved through him. He that believeth on him is not judged; he that believeth not hath been already judged,[a] because he hath not believed on the name of the **Only-Begotten Son of God.** And this is the judgment, that the light hath come into the world, and men have loved the darkness rather than the light, because their works were evil. For every one who practiseth base things hateth the light, and doth not come to the light, lest his doings be exposed. But he that doeth the truth cometh to the light, that his works may be made manifest that they have been wrought in [b] God."

AFTER these things Jesus came with his disciples unto the land of Judea, and remained there with them, and baptized. And John was also baptizing at Ænon [c] near Salim, because there were many waters there; and the people came and were baptized. (For John had not yet been put in prison.) Then there arose a debate on the

[a] Or, *hath already judged himself.* [b] Or, *through, by means of*
[c] "*The Springs.*"

part of John's disciples with a Jew about purifying. And they came to John and said to him, "Rabbi,[a] he that was with thee beyond the Jordan, of whom thou didst testify, behold, the same is baptizing, and all are coming to him." John answered, "A man can receive nothing unless it have been given him from heaven. Ye yourselves are witnesses for me, that I said, 'I am not the Messiah, but I am one sent before him.' He that hath the bride is the bridegroom; and the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This joy of mine then is made complete. He must increase, but I must decrease. He that cometh from above is above all; he that is from the earth is from[b] the earth, and from the earth he speaketh; he that cometh from heaven testifieth of what he hath seen and heard; but no one accepteth his testimony. He that hath accepted his testimony hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God; for he giveth not the Spirit by measure.[c] The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath Life Eternal: he that is without faith in the Son shall not see life, but **the wrath** of God abideth on him."

WHEN Jesus learned that the Pharisees had heard that "Jesus is making and baptizing more disciples than John," (although Jesus himself did not baptize, but his disciples did,) he left Judea, and went away again toward Galilee. And it was necessary for him to pass through Samaria. Then he came near to a city of Samaria called Sychar, near the land that Jacob gave to his son Joseph; and Jacob's well was there. Then Jesus, being wearied with his journey, sat as he was by the well: it was about the sixth hour.[d] There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink." (For his disciples had gone away to the city, to buy food.) Then the Samaritan woman said to him, "How dost thou, a Jew, ask drink of me, a Samaritan woman?" (For Jews do not

[a] *Teacher.* [b] Or, *out of.* [c] Gr., *out of a measure.* [d] Noon.

deal with Samaritans.) Jesus answered her, "If thou hadst known the free gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked him, and he would have given thee living water." She said to him, "Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Surely **thou** art not greater than our father Jacob, who gave us the well, and himself drank from it, also his sons, and his herds?" Jesus answered, "Every one who drinketh of this water will thirst again: but whosoever drinketh of the water that I will give him, shall never thirst; for the water that I will give him shall become within him a fountain of water springing up unto Life Eternal." The woman said to him, "Sir, give me this water, that I may not thirst, nor be coming all the way hither to draw." He said to her, "Go, call thy husband, and come hither." The woman answered, "I have not a husband." Jesus said to her, "Thou hast well said, 'I have not a husband;' for thou hast had five husbands, and he whom thou now hast is not thy husband: in this thou hast spoken truly." The woman said to him, "Sir, I perceive that thou art a prophet. Our fathers worshiped on this mountain; but ye say, that at Jerusalem is the place where it is necessary to worship." Jesus said to her, "Believe me, woman, that an hour is coming, when neither on this mountain nor at Jerusalem will ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But an hour is coming — it is even now — when the true worshipers shall worship the Father in spirit and truth: and indeed the Father is seeking such to be his worshipers. God is spirit; and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming, who is called Christ:[a] when he hath come, he will tell us all things." Jesus said to her, "I am **He,** who am talking with thee."

Upon this his disciples came, and wondered that he was talking with the woman: yet no one said, "What seekest thou?" or, "Why

[a] Gr., *Anointed.*

dost thou talk with her?" Then the woman left her water-jar, and went away to the city, and said to the men, "Come, see a man who hath told me all things that I have ever done: is not this surely the Messiah?" They went out from the city, and were coming to him.

In the mean time the disciples entreated him, saying, "Rabbi,[a] eat." But he said to them, "I have food to eat that ye know not." Then the disciples said to one another, "Hath any one brought him anything to eat?" Jesus said to them, "My food is, that I should do the will of him that sent me, and accomplish his work. Do ye not say, that there are yet four months, and then the harvest cometh? Behold, I tell you, lift up your eyes and look upon the fields, that they are white for harvest. Already the reaper is receiving wages, and is gathering fruit for Life Eternal, that the sower may rejoice together with the reaper. For in this is the saying true, that one is the sower and another the reaper. I have sent you to reap that on which ye have not toiled: others have toiled, and ye have entered upon their toil."

Then many of the Samaritans of that city believed on him because of the saying of the woman, "He told me everything that I have ever done." So when the Samaritans came to him, they urged him to tarry with them; and he tarried there two days. And many more believed because of his own words, and said to the woman, "Not now do we believe because of thy story; for we ourselves have heard him, and know[b] that this is in truth the Savior of the world."

And after the two days, he went away toward Galilee. (Yet Jesus himself had testified, that a prophet hath no honor in his own country.) Then when he came into Galilee, the Galileans welcomed him, having seen all the things that he did in Jerusalem at the festival; for they also had gone to the festival.

Then he came again to Cana of Galilee, where he had made the water wine. And there was a certain king's officer, whose son was sick at Capernaum. This man, when he heard that Jesus had come

[a] *Teacher.*

[b] Gr., *have come to know.*

from Judea into Galilee, went to him, and entreated him to come down and heal his son, for he was about to die. Then Jesus said to him, "Unless ye see signs and wonders, ye will never believe." The king's officer said to him, "Sir, come down before my child die!" Jesus said to him, "Go thy way: thy son liveth." The man believed the word that Jesus spoke to him, and departed. And as he was now going down, his servants met him, saying that his son was living. Then he inquired of them the hour when he began to recover. They said to him, "Yesterday at the seventh hour[a] the fever left him." Then the father recognized that that was the hour when Jesus said to him, "Thy son liveth;" and himself believed, with his whole household. This is the second sign that Jesus did, on coming from Judea to Galilee.

AFTER these things there was a festival of the Jews; and Jesus went up to Jerusalem. Now there is in Jerusalem, near the sheep-market,[b] a pool, which is called in Hebrew, Bethzatha, having five porticoes. In these were lying a multitude of those who were sick, blind, lame, withered. And a man was there who had been thirty-eight years in his infirmity. Jesus, seeing him lying there, and knowing that he had been so now a long time, said to him, "Dost thou desire to be healed?" The infirm man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." Jesus said to him, "Arise, take up thy bed,[c] and walk." And immediately the man became whole, and took up his bed, and walked. And that day was a Sabbath. So the Jews said to the man who had been healed, "It is a Sabbath, and it is not lawful for thee to carry thy bed." But he answered them, "He that made me whole, said to me, 'Take up thy bed, and walk.'" They asked him, "Who is the man that said to thee, 'Take up thy bed, and walk'?" But he that had been healed knew not who it was, for Jesus had slipped

[a] About 1 o'clock P.M. [b] Or, *sheep-pool.*
[c] Gr., *pallet:* (and so elsewhere.)

away, there being a crowd in the place. Afterward Jesus found him in the temple, and said to him, "See! thou hast become whole: sin no more, lest something worse happen to thee." The man went away and told the Jews that it was Jesus who had healed him. And for this the Jews persecuted Jesus, because he did these things on a Sabbath. But he answered them, "My Father is working even until now: I also work." For this the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father, "making himself equal to God." [a]

Then Jesus answered and said to them, "I tell you in truth, that the Son hath no power to do anything of himself, only what he seeth the Father doing; but whatever things he doeth, these also the Son doeth likewise.[b] For the Father loveth the Son, and showeth him all things that he himself doeth; and greater works than these shall he show him, so that ye shall wonder. For as the Father raiseth the dead, and maketh them live, even so also the Son giveth life to whom he willeth. And not even doth the Father judge any one; but he hath committed all judgment to the Son, that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father who sent him. In truth I tell you, that he who listeneth to my word, and believeth him that sent me, hath Life Eternal, and cometh not into judgment, but hath passed out of death into Life.[c] And I tell you, that an hour is coming — it is even now — when the dead shall hear the voice of the **Son of God,** and those who hear shall live. For as the Father hath life in himself, even so hath he given to the Son to have life in himself; and he hath given him authority to execute judgment, because he is a son of man.[d] Wonder not at this; for an hour is coming in which all that are in the tombs shall hear his voice, and shall come forth: those who have done good to a resurrection of life, those who have practised evil to a resurrection of judgment.

"I have no power to do anything of myself; as I hear, I judge;

(v. 14-30.)

[a] (As they said.)
[b] Or, *in like manner.*
[c] Gr., *the Life.*
[d] Or, *the Son of man.*

and my judgment is righteous, because I seek not my own will, but the will of him that sent me. If I testify concerning myself, my testimony is not valid. It is another that testifieth concerning me; and I know that his testimony concerning me is valid. Ye have sent to John; and he hath testified to the truth. I do not receive testimony from man; but I say these things in order that ye may be saved. He was a blazing and shining light;[a] and ye were willing to rejoice for an hour in his light. But I have greater testimony than that of John; for the works that the Father hath given me to perform, these same works that I am doing, testify concerning me, that the Father hath sent me. And the Father himself who sent me, hath testified concerning me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word dwelling in you; for whom he sent, him ye do not believe. Ye search the Writings, because ye think by them to have Life Eternal; but it is these that testify concerning me; and ye are not willing to come to me, that ye may have life. I do not receive glory from men. But I have taken note of you, that ye have not the love of God within yourselves. I have come in the name of my Father, and ye do not receive me: if another should come in his own name, him ye will receive. How can ye believe, who receive glory from one another, but do not seek the glory that is from the **Only One?** Think not that I will accuse you to the Father: there is one that accuseth you — Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote concerning me. But since ye believe not his writings, how shall ye believe my words?"

AFTER these things Jesus went away to the other side of the lake of Galilee (that is, of Tiberias). And a great crowd followed him, because they had seen the signs which he was doing upon those who were sick.

And Jesus went up on the hill, and seated himself there, with

[a] Or, *torch*, or, *flambeau*.

his disciples. (Now the Passover, the festival of the Jews, was near.)

Then Jesus, lifting up his eyes, and observing that a great multitude were coming to him, said to Philip, "Whence shall we buy bread, that these may eat?" (But this he said, testing him; for he himself knew what he intended to do.) Philip answered him, "Two hundred shillings'[a] worth of bread is not enough for them, that each may take a little." One of his disciples, Andrew, brother of Simon Peter, said to him, "There is a lad here who hath five barley-loaves and two small fishes; but what are these for so many?" Jesus said, "Make the people sit down." (Now there was much grass in the place.) So they sat down, in number about five thousand. Then Jesus took the loaves, and having given thanks, distributed to those who had sat down: in like manner also of the fishes, as much as they desired. And when they were satisfied, he said to his disciples, "Gather up the broken pieces that remain over, that nothing be lost." So they gathered them up, and filled twelve baskets with broken pieces from the five barley-loaves, which remained over to those who had eaten. Then the people, seeing the sign which he had done, said, "This is in truth **the prophet** that was to come into the world." Jesus, therefore, perceiving that they were about to come and take hold of him, that they might make him king, withdrew again to the mountain himself alone.

Then when evening came, his disciples went down to the lake, and went on board a boat, and were going across the lake toward Capernaum; for it was already dark, and Jesus had not come to them. And the lake was stirred up by a strong wind that was blowing. Then when they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the lake, and coming near to the boat; and they were frightened. But he said to them, "It is I myself: be not frightened." Then they gladly received him into the boat; and immediately the boat was at the shore toward which they were going.

(vi. 4–21.)

[a] See note, p. 39.

On the morrow, the multitude that stood on the other side of the lake, having seen that there was no other boat there, but one, and that Jesus did not go on board the boat with his disciples, but that his disciples went away alone, (though boats from Tiberias had come near the place where they ate the bread after the Master had given thanks,) when then the multitude saw that Jesus was not there, nor his disciples, some of them went on board the boats, and came to Capernaum, seeking for Jesus. And having found him on the other side of the lake, they said to him, "Rabbi,[a] when didst thou come here?" Jesus answered them, "In truth I tell you, that ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Labor not for the food that perisheth, but for the food that endureth to Life Eternal, which the Son of man will give you; for upon him the Father, God, hath set his seal." Then they said to him, "What should we do in order that we may work the works of God?" Jesus answered them, "This is the work of God, that ye believe on him whom he hath sent." Then they said to him, "What then doest thou as a sign,[b] that we may see it, and may believe thee? what dost thou work? Our fathers ate the manna in the wilderness; as it is written, **'He gave them bread from heaven to eat.'**" Then Jesus said to them, "In truth I tell you, it was not Moses that gave you the bread from heaven: but my Father is giving you bread from heaven that is real; for the bread of God[c] is he that cometh down out of heaven and giveth life to the world." Then they said to him, "Master, give us this bread at all times." Jesus said to them, "I am the bread of Life:[d] he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said to you, that ye have indeed seen me, and yet do not believe. All that the Father giveth to me shall come to me; and him that cometh to me I will by no means reject. For I have come down from heaven, not that I should do my own will, but the will of him who sent me. And this is the will of him who sent

[a] *Teacher.*
[b] Or, *token.*
[c] Or, *the bread that is from God.*
[d] Gr., *the Life.*

me, that of all that he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one who looketh on the Son and believeth on him, should have Life Eternal, and that I should raise him up at the last day."

The Jews therefore murmured concerning him, because he said, "I am the bread that came down from heaven." And they were saying, "Is not this Jesus the son of Joseph, one whose father and mother we know? how doth he now say, 'I have come down from heaven'?" Jesus said to them, "Murmur not with one another. No one can come to me, unless the Father who sent me draw him; and I will raise him up at the last day. It is written in the prophets, **'And they all shall be taught of God.'** Every one who hath heard from the Father, and hath learned from him, cometh to me. Not that any one hath seen the Father, except the one that is from God: he hath seen the Father. I tell you in truth, he that believeth hath Life Eternal. I am the bread of Life.[a] Your fathers ate the manna in the wilderness, and died. This is the bread that cometh down from heaven, that one may eat of it, and not die. I am the living bread that came down from heaven. If any one eat of this bread, he shall live for ever: yea, indeed, for the bread which I will give for the life of the world, is my flesh."

The Jews therefore debated with one another, saying, "How can this man give us his flesh to eat?" Then Jesus said to them, "In truth I tell you, that unless ye shall have eaten the flesh of the Son of man, and shall have drunk his blood, ye have no life in yourselves. He that feedeth upon my flesh and drinketh my blood, hath Life Eternal, and I will raise him up at the last day. For my flesh is real food, and my blood is real drink. He that feedeth upon my flesh and drinketh my blood, dwelleth in me, and I in him. Even as the living Father hath sent me, and I live by means of the Father, so he that feedeth upon me, he also shall live by means of me. This is the bread which came down from heaven: not as the

[a] Gr., *the Life.*

fathers ate, and died; he that feedeth upon this bread shall live forever."

These things he said, teaching in a synagogue in Capernaum.

Many of his discipes, therefore, on hearing this, said, "This speech is a hard one: who can understand it?" But Jesus, perceiving within himself that his disciples were murmuring about this, said to them, "Doth this perplex you? What then if ye should see the Son of man ascending where he was before? It is the spirit that giveth life: the flesh profiteth nothing. The words which I have spoken to you are spirit and are life. But there are some of you that believe not." For Jesus knew from the first who they were that did not believe, and who it was that would betray him. And he said, "For this reason have I said to you, that no one can come to me, unless it be given to him from the Father."

Upon this many of his disciples went away, and walked no more with him. Then Jesus said to the twelve, "Are **ye** also wishing to go away?" Simon Peter answered him, "Master, to whom shall we go? **thou** hast words of Life Eternal. And we have come to believe and to know that thou art **the Holy One of God."** [a] Jesus said to them, "Have I not chosen you twelve? yet one of you is an adversary." [b] (He was speaking of Judas the son of Simon the Iscariote; for it was he that was about to betray him — one of the twelve.)

AFTER these things Jesus walked in Galilee; for he would not walk in Judea, because the Judeans were seeking to kill him.

Now the festival of the Jews, the building of booths, [c] was near. Then his brothers said to him, "Depart hence, and go away to Judea, that thy disciples also may see the works which thou doest; for no one doeth anything in secret, while he himself wisheth to be talked of in public. Since thou art doing these things, show thyself to the world." (For even his brothers did not believe on

[a] Or, *God's consecrated one.* [b] Gr., *a devil.* [c] Or, *pitching of tents.*

him.) Then Jesus said to them, "My time is not yet come,[a] but your time is always convenient. The world cannot hate you; but it hateth me, because I testify of it that its works are evil. Go ye up to the festival: I do not yet go up to this festival, because my time for going hath not yet come." And having said these things, he remained in Galilee. But when his brothers had gone up to the festival, then he also went up, not publicly, but as if in secret.

Then the Jews[b] sought for him at the festival, and were saying, "Where is that man?" And there was much murmuring[c] concerning him among the people. Some were saying, "He is a good man;" but others were saying, "Not so, for he misleadeth the people." Yet no one spoke openly about him, from fear of the Jews.

But when it was now the midst of the festival, Jesus went up into the temple, and taught. The Jews therefore wondered, and said, "How hath this man come to know letters,[d] having never studied?" Then Jesus answered them, saying, "My Teaching is not mine, but his that sent me. If any one is determined to do his will, he shall understand concerning the teaching, whether it is from God, or whether I am speaking from myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and in him there is no unrighteousness. Did not Moses give you the Law? yet no one of you doeth the Law. Why do ye seek to kill me?" The crowd answered, "Thou hast a demon: who is seeking to kill thee?" Jesus answered them, "I did a single work, and ye are all wondering because of it. Moses gave you circumcision, (not that it is from Moses, but from the fathers,) and on the Sabbath ye circumcise a man. Since a man receiveth circumcision on the Sabbath, that the Law of Moses may not be broken, are ye angry at me because I made an entire man well on the Sabbath? Judge not according to appearance,[e] but judge righteous judgment."

(vii. 6–24.)

[a] Or, *present.* [b] That is, the rulers: (and so elsewhere)
[c] Debating in a low voice. [d] Or, *scholarship.* [e] Or, *sight.*

Then some of the Jerusalemites said, "Is not this the one whom they are seeking to kill? but see! he speaketh with boldness, and they say nothing to him. Have the rulers truly come to know that this is the Messiah?" "We know indeed whence this man is: but when the Messiah cometh, no one knoweth whence he is." Jesus therefore cried, as he was teaching in the temple, and said, "Ye indeed know me, and ye know whence I am;[a] yet I have not come from myself; but he is real who sent me, one whom ye know not. I know him; because I am from him, and he sent me." Then they sought to seize him; but no one laid hands upon him, because his hour had not yet come.

And many out of the multitude believed on him: and some were saying, "When the Messiah shall come, surely he will not do greater signs than those which this man hath done?" The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to seize him. Then Jesus said, "Yet a little while I am with you, and then I go away to him that sent me. Ye will search for me, but ye shall not find me; and where I am, ye can not come." The Jews therefore said among themselves, "Whither doth this man intend to go, that we shall not find him? Is he going to the Dispersion of the Greeks, and will he teach the Greeks? What is this word that he said, 'Ye will search for me, but ye shall not find me;' and, 'Where I am, ye can not come'?"

Now on the last day, the great day, of the festival, Jesus stood,[b] and cried aloud, saying, "If any one is thirsty, let him come to me and drink. He that believeth on me, as the Writing hath said, from within him shall flow rivers of living water." (But he said this concerning the Spirit which those who believed on him would receive; but the Spirit was not yet given, because Jesus had not yet been glorified.) Some of the multitude, therefore, on hearing these words, said, "This is in truth **the prophet.**" Others said, "This is

[a] Or, *Do ye indeed know me, and do ye know whence I am?*

[b] Or, *took his stand.*

the Messiah." But others said, "Surely the Messiah doth not come out of Galilee? Doth not the Writing say, that the Messiah cometh of the family of David, and from Bethlehem, the village where David was?" So there arose a division in the multitude in regard to him. And some of them wished to seize him; but no one laid hands on him.

Then the officers came to the chief priests and Pharisees. And they said to them, "Why did ye not bring him?" The officers answered, "Never did a man speak thus." Then the Pharisees answered them, "Have even ye been deceived? Surely none of the rulers have come to believe on him, or of the Pharisees? But this crowd,[a] who do not understand the Law, are execrable." Nicodemus (he that came to him formerly, being one of them,) said to them, "Doth our law judge a man, unless it first hear from himself, and know what he hath done?" They answered him, "Art thou also out of Galilee? Search, and see; for out of Galilee ariseth no prophet."

THEN Jesus spoke to them again, saying: "I am the Light of the world: he that followeth me shall in no wise walk in the darkness, but shall have the light of Life."[b] Then the Pharisees said to him, "Thou testifiest concerning thyself: thy testimony is not valid." Jesus answered, "Even if I do testify concerning myself, my testimony is valid; for I know whence I came and whither I go; but ye do not know whence I came and whither I go. Ye judge according to human standards: I myself judge no one. Yet even if I do judge, my judgment is true; because I am not alone, but I, and the Father who sent me; and in your own Law it is written, that the testimony of two men is valid. I am one that testifieth concerning myself; and the Father who sent me testifieth concerning me." Then they said to him, "Where is thy Father?" Jesus answered, "Ye know neither me nor my Father: if ye knew me, ye would know my Father also." He spoke these words near the

[a] Or, *rabble*. [b] Gr., *the Life*.

money-chest, as he was teaching in the temple. But no one seized him, because his hour had not yet come.

Then he spoke again to them: "I am going away; and ye will search for me; and ye shall die in your sin: whither I go, ye can not come." The Jews therefore said, "Surely he will not kill himself? that he saith, 'Whither I go, ye can not come'?" Then he said to them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. Therefore I said to you, that ye shall die in your sins; for unless ye believe that I am **He**, ye shall die in your sins." Then they said to him, "Thou — who art thou?" Jesus said to them, "Even what I have told you from the first. I have many things to say and to judge concerning you. But he that sent me is true; and the things which I have heard from him, these I speak to the world." (They did not understand that he was speaking to them of the Father.) Jesus therefore said, "When ye have lifted up the Son of man, then ye shall know that I am **He**. And I do nothing from myself; but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." As he said these things, many believed on him.

Jesus then said to those Jews who had believed on him: "If ye continue in my word, ye are truly my disciples; and ye shall know the truth, and the truth shall make you free." Some made answer to him, "We are Abraham's offspring, and have never yet been in servitude to any one: how dost thou say, 'Ye shall become free'?" Jesus answered them, "In truth I tell you, that every one who practiseth sin is a bond-servant of sin. And the bond-servant continueth not in the house forever: the son continueth forever. If then the Son shall make you free, ye shall be really free. I know that ye are Abraham's offspring: yet ye seek to kill me, because my word hath no place within you. The things which I have seen with the Father, I speak; and ye of course do the things which ye have heard from your father." They said to him, "Abraham is our father." Jesus said to them, "If ye are Abraham's offspring, ye do the works of Abraham. But now ye seek to kill me, a man who

hath told you the truth, which I heard from God: this did not Abraham. Ye are doing the works of your father." They said to him, "We are not born of unchastity: we have one Father — God." Jesus said to them, "If **God** were your Father, ye would love me; for I came forth and am here from God; for I have not come on my own account,[a] but he sent me. Why do ye not understand my speech? Because ye can not regard my word. Ye are of your father the **Devil**; and the desires of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. Whenever one speaketh a lie, he speaketh out of his own nature; for his father is also a liar. But because I say the truth, ye do not believe me. Which of you convicteth me of sin? If I speak truth, why do ye not believe me? He that is of God, listeneth to the words of God: for this reason ye do not listen, because ye are not of God."

The Jews answered him, "Do we not well say that thou art a Samaritan, and hast a demon?" Jesus answered, "I have not a demon: but I honor my Father, and ye dishonor me. But I seek not my own glory: it is he that seeketh and judgeth. I tell you in truth, that if any one shall keep my word, he shall never — no, never — see death." The Jews said to him, "Now we know that thou hast a demon. Abraham died, also the prophets: yet thou sayest, 'If any one shall keep my word, he shall never, never taste of death.' Surely **thou** art not greater than our father Abraham. who died? and the prophets died: whom dost thou make thyself?" Jesus answered, "If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom ye say that he is your God: and ye do not know him; but I know him; and if I should say that I do not know him, I shall be like you, a liar: but I **do** know him, and I keep his word. Your father Abraham exulted that he should see my day; and he saw it, and rejoiced." The Jews therefore said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said to them, "In truth I tell you, before Abraham

[a] Or, *of my own accord.*

came into being, I was."[a] Then they took up stones to cast at him; but he concealed himself, and went out from the temple.

AND as he was passing along, he saw a man who had been blind from birth. And his disciples asked him, saying, "Rabbi,[b] who sinned, this man, or his parents, that he should be born blind?" Jesus answered, "Neither did this man sin, nor his parents; but it was that the works of God should be shown by means of him. I must work the works of him that sent me while it is day: the night is coming, when no one can work. While I am in the world, I am the Light of the world." Having said this, he spit upon the ground, and made mud of the spittle, and put the mud upon the eyes of the man, and said to him, "Go, wash at the pool of Siloam," (which is translated, Sent.) He went away therefore, and washed, and came seeing. Then the neighbors, and those who had heretofore observed him that he was a beggar, said, "Is not this the same one who sat and begged?" Some said, "It is the same:" others said, "No, but he is like him:" but he himself said, "I am the same." Then they said to him, "How were thine eyes opened?" He answered, "The man who is called Jesus made mud, and rubbed it on my eyes, and said to me, 'Go to Siloam, and wash;' so I went away and washed, and recovered sight." And they said to him, "Where is the man?" He said, "I do not know."

They bring to the Pharisees him that formerly was blind. (Now it was on a Sabbath that Jesus made the mud and opened his eyes.) Then the Pharisees again asked him how he had recovered sight. And he said to them, "He put mud on my eyes, and I washed, and see." Then some of the Pharisees said, "This man is not from God, because he doth not keep the Sabbath." But others said, "How can a man that is a sinner do such signs?" And there was a division among them. They said therefore to the blind man again, "What dost thou say of him, because he opened thine eyes?" He said, "He is a prophet."

(viii. 59—ix. 17.)

[a] Gr., *I am.* [b] *Teacher.*

But the Jews did not believe concerning him, that he had been blind and recovered sight, until they had called the parents of him that had recovered sight, and had questioned them, saying, "Is this your son, of whom ye say that he was born blind? how then doth he now see?" His parents answered, "We know that this is our son, and that he was born blind: but how he now seeth, we do not know; or who opened his eyes, we do not know: ask him, he is of age; he shall speak for himself." (His parents said this, because they feared the Jews; for the Jews had already agreed, that if any one should admit that Jesus was the Messiah, he should be expelled from the synagogue. Therefore his parents said, "He is of age: ask him.")

So a second time they called the man who had been blind, and said to him, "Give glory to God: **we** know that this man is a sinner." Then he answered, "Whether he is a sinner, I know not: one thing **I do** know, that, having been blind, I now see." Then they said to him, "What did he to thee? how did he open thine eyes?" He answered them, "I told you just now, and ye did not listen: why would ye hear it again? surely ye do not also wish to become his disciples?" And they reviled him, and said, "Thou art that fellow's disciple; but we are disciples of Moses. We know that God spoke to Moses; but this fellow, we do not know whence he is." The man said to them, "Why, in this is the wonder, that **ye** know not whence he is, although he opened mine eyes. We know that God doth not hear sinners; but if any one be a worshiper of God, and doeth his will, this one he heareth. Since the remotest age it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "Thou wast wholly born in sins, and dost **thou** teach **us?**" And they expelled him.

Jesus heard that they had expelled him; and he found him and said, "Dost thou believe on the **Son of God?**" He answered, "And who is he, Sir, that I may believe on him?" Jesus said to him, "Thou hast both seen him, and it is he that is speaking with

thee." And he said, "Master, I believe;" and he made obeisance to him.

AND Jesus said, "For judgment I came into this world, that those who see not may see, and that those who see may become blind." Some of the Pharisees who were with him heard this, and said to him, "Surely indeed **we** are not blind?" Jesus said to them, "If ye were blind, ye would not have sin: but now ye say, 'We see;' your sin remaineth."

"In truth I tell you, He that entereth not through the door into the sheepfold, but climbeth up from some other way, the same is a thief and a robber. But he that entereth through the door is a shepherd of the sheep. To this one the doorkeeper openeth; and the sheep listen to[a] his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him, for they know his voice. But a stranger they will not follow at all, but will flee from him; for they do not know the voice of strangers." This parable Jesus spoke to them; but they did not understand what it was of which he was speaking to them.

Jesus therefore said again to them: "I tell you in truth, I am the door of the sheep. All that have come before me are thieves and robbers; but the sheep did not listen to them. I am the door: if any one enter in by me, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh, only that he may steal, and kill, and destroy: I have come that they may have life, and may have it more and more. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hired servant, and not a shepherd, and not the owner of the sheep, seeth the wolf coming, and leaveth the sheep, and fleeth, because he is a hireling, and careth not for the sheep; and the wolf seizeth and scattereth them. I am the good shepherd; and I know my own, and my own know me, (even as the Father knoweth me and I

[a] Or, *recognize.*

know the Father;) and I lay down my life for the sheep. And I have other sheep, which are not of this fold. I must lead these also, and they will listen to my voice; and there shall come to be one flock, one shepherd. On this account doth my Father love me, because I lay down my life, that I may take it again. No one taketh it from me; but I lay it down of my own accord. I have a right[a] to lay it down; and I have a right[b] to take it again. This charge I received from my Father."

Again there arose a division among the Jews on account of these words. For many of them were saying, "He hath a demon, and is crazy: why do ye listen to him?" Others said, "These are not the words of one possessed with a demon: surely a demon hath no power to open the eyes of the blind?"

THEN came the festival of the dedication at Jerusalem: it was winter. And Jesus was walking in the temple, in the portico of Solomon. Then the Jews came about him and said to him, "How long dost thou keep us in suspense? If thou art the Messiah, tell us plainly." Jesus answered them, "I have told you, but ye do not believe: the works that I am doing in my Father's name, these testify concerning me. But ye do not believe, because ye are not of my sheep. My sheep listen to my voice; and I know them, and they follow me; and I give to them Life Eternal; and they shall never be lost, and no one shall snatch them out of my hand. My Father, who hath given them to me, is greater than all; and no one hath power to snatch them from the Father's hand. I and the Father are one."

The Jews in reply took up stones to stone him. Jesus answered them, "Many good works I have shown you from the Father: for which of these works do ye stone me?" The Jews answered him, "We do not stone thee on account of a good work, but for profanity;[c] even because thou, who art a man, makest thyself God." Jesus answered them, "Is it not written in your Law, **'I said, Ye**

[a] Or, *power*. [b] Ibid. [c] Or, *blasphemy*.

are Gods'? Since he called them gods, to whom the word of God came, (and the Writing can not be annulled,) do ye say of him whom the Father consecrated and sent into the world, 'Thou speakest profanely,' because I said, 'I am God's **son'?** If I do not the works of my Father, do not believe me. But if I do them, though ye do not believe **me,** believe the works, that ye may know and understand, that the Father is in me and I in the Father."

Then they again sought to take him; but he escaped from their hand, and went away again beyond the Jordan, to the place where John was baptizing at first; and there he remained. And many came to him; and they were saying, "John indeed wrought not even one sign; but all things whatever John said of this man were true." And many believed on him there.

Now a certain man was sick — Lazarus, of Bethany, the village of Mary and her sister Martha. (It was that Mary[a] who anointed the Master with perfume, and wiped his feet with her hair, whose brother Lazarus was sick.) The sisters therefore sent to Jesus, saying, "Master! behold, he whom thou lovest, is sick." But Jesus, on hearing this, said, "This sickness is not unto death, but for the glory of God, that by means of it the **Son of God** may be glorified."

Now Jesus loved Martha, and her sister, and Lazarus. When then he had heard that he was sick, he remained two days longer in the place where he was. Then after this he said to the disciples, "Let us go unto Judea again." The disciples said to him, "Rabbi,[b] the Judeans were just now seeking to stone thee, and dost thou go thither again?" Jesus answered, "Are there not twelve hours in the day? If a man walk about in the day, he stumbleth not, because he seeth the light of this world. But if any one walk in the night, he stumbleth, because the light is not with him." These things he spoke: and afterward he said to them, "Our friend Lazarus hath fallen asleep; but I go that I may awaken him." Then the disciples said to him, "Master, if he hath fallen asleep,

[a] Gr., **Mariam.** [b] *Teacher.*

he will recover." (Now Jesus had spoken of his death; but they thought that he was speaking of taking rest in sleep.) Then Jesus said to them plainly, "Lazarus is dead; and I am glad on your account that I was not there, in order that ye may believe; but let us go to him." Then Thomas (who is called the Twin) said to his fellow-disciples, "Let us go also, that we may die with him."

So when Jesus had come, he found that he had been in the tomb four days already. Now Bethany was near Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Then Martha, when she heard that Jesus was coming, went to meet him; but Mary continued sitting in the house. Then Martha said to Jesus, "If thou hadst been here, my brother would not have died. But even now I know, that whatever thou shalt ask of God, God will give thee." Jesus said to her, "Thy brother shall rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am **the Resurrection,** and **the Life:** he that believeth on me, even though he have died, yet he shall live; and every one that is living and believeth on me, shall never die. Dost thou believe this?" She said to him, "Yes, Master: I have come to believe that thou art the **Messiah — the Son of God,** who was to come into the world."

Then when she had said this, she went away and called Mary her sister, saying privately, "The Teacher is here, and is calling for thee." And she, when she heard it, arose quickly, and went to him. (Now Jesus had not yet come to the village, but was still in the place where Martha met him.) Then the Jews who were with Mary in the house, and were consoling her, on seeing that she arose hastily and went out, followed her, supposing that she was going to the tomb to weep there. Then Mary, when she came where Jesus was, and saw him, fell down at his feet, and said to him, "Master, if thou hadst been here, my brother would not have died." When Jesus therefore saw her weeping, also the Jews weeping who came with her, he was much disturbed in his spirit, and was troubled.

And he said, "Where have ye laid him?" They said to him,

"Master, come and see." Jesus wept. The Jews therefore said, "See! how dearly he loved him!" But some of them said, "Could not the same one who had opened the eyes of one that was blind, have also caused that this man should not die?" Jesus then again being disturbed within himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who had died, said to him, "Master, by this time he is offensive, for it is the fourth day." Jesus said to her, "Did I not say to thee, that if thou wouldst believe, thou shouldst see the glory of God?" So they took away the stone. Then Jesus lifted up his eyes, and said:

"Father, I thank thee that thou hast heard me; and I know[a] that thou hearest me always: yet for the sake of the multitude who are standing about me I said it, in order that they may believe that thou didst send me."

When he had said this, he called out with a loud voice, **"Lazarus! come forth!"** And he that had been dead came forth, bound hand and foot with grave-wrappings; and his face was bound about with a napkin. Jesus said to them, "Unbind him, and let him depart."

Then many of the Jews who had come to Mary, and had observed what he had done, believed on him. But some of them went away to the Pharisees, and told them what Jesus had done. The chief priests therefore and the Pharisees gathered a council, and said, "What are we to do? for this man is doing many signs: if we let him alone in this way, all will believe on him; and the Romans will come and take away both our place and nation." And a certain one of them — Caiaphas, who was high-priest that year, said to them, "Ye know nothing at all, nor do ye consider that it is to your advantage that one man should die for the people, and not the whole nation perish." (Now he did not say this from himself: but being high-priest that year, he prophesied that Jesus was about to die for the nation; and not for that nation only, but also that he

[a] Gr., *have come to know.*

might gather into one the children of God that are scattered.) So from that day they plotted to kill him.

Jesus therefore walked no more openly among the Judeans, but went away into the country near the wilderness, to a city called Ephraim; and he remained there, with his disciples.

Now the Passover of the Jews was near; and many went up to Jerusalem from the country before the Passover, in order that they might purify themselves. They searched therefore for Jesus, and were saying to one another, as they stood in the temple, "What do ye think? that he may not come to the festival at all?" Now the chief priests and the Pharisees had given directions, that if any one knew where he was, he should show it, so that they might seize him.

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom he had raised from the dead. So they made him a supper there; and Martha waited on him; but Lazarus was one of those who were at table with him. Then Mary took a pound of perfume of pure nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the fragrance of the perfume. But Judas the Iscariote, one of his disciples, (who was about to betray him,) said, "Why was not this perfume sold for three hundred shillings,[a] and given to the poor?" (Now he said this, not because he cared for the poor, but because he was a thief, and having charge of the purse, stole[b] what was put therein.) Then Jesus said, "Let her alone, that she may attend to this for the day of my burying. For ye have the poor always with you; but **me** ye do not have always."

The great multitude of the Jews therefore learned that he was there; and they came, not only on account of Jesus, but also that they might see Lazarus, whom he had raised from the dead. But the chief priests consulted how they might kill Lazarus also, because that on his account many of the Jews were going away and were believing on Jesus.

(xi. 53—xii. 11.)

[a] See note, p. 39.

[b] Gr., *took*.

On the next day, a great multitude that had come to the festival, having heard that Jesus was coming toward Jerusalem, took the branches of the palm-trees, and went out to meet him, and were crying out, "**Hosanna! Blessed! he who cometh! in the name of the Lord! even the King of Israel!**" And Jesus, having found a young ass, sat upon it: as it is written, "**Fear not, daughter of Zion! behold! thy King cometh, sitting upon an ass's colt!**" His disciples did not understand these things at first; but when Jesus had been glorified, then they remembered that these things were written of him, and that they had done these things to him. The multitude therefore that were with him when he called Lazarus out of the tomb and raised him from the dead, were witnesses. For this also the multitude went and met him, because they had heard that he had done this sign. Then the Pharisees said among themselves, "Ye see that ye effect nothing: see! the world hath gone away after him!"

Now there were some Grecians among those who had come up to worship at the festival: these came to Philip, (who was from Bethsaida of Galilee,) and asked him, saying, "Sir, we would like to become acquainted with Jesus." Philip came and told Andrew: Andrew came with Philip, and they told Jesus. And Jesus answered them, saying: "The hour hath come, that the Son of man should be glorified. I tell you in truth, that unless the grain of wheat fall into the earth and die, it remaineth by itself alone; but if it die, it beareth much fruit. He that loveth his life, loseth it; and he that hateth his life in this world shall keep it unto Life Eternal. If any one would serve me, let him follow me; and where I am, there also shall my servitor[a] be: if any one serve me, him shall the Father honor.

"Now is my soul disturbed; and what shall I say? '**Father, save me from this hour**'? on the contrary, for this purpose I have come to this hour: '**Father, glorify thy name.**'" Then a voice

[a] Or, *attendant.*

came from the heaven, **"I have already glorified it, and I will again glorify it."** Some of those who were standing by and heard it, said that it thundered. Others said, "An angel spoke to him." Jesus said, "This voice came not for my sake, but for your sake. Now is a crisis [a] of this world: now the ruler of this world shall be driven out. And I, if I be lifted up from the earth, will draw all men to myself." (He said this, signifying by what manner of death he was about to die.) The people therefore answered him, "We have heard out of the Law, that the Messiah continueth forever; and how sayest thou that the Son of man must be lifted up? who is this **'Son of man'?"** Then Jesus said to them, "Yet a little while is the light among you. Walk while ye have the light, lest the darkness overtake [b] you; for he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light."

These things Jesus spoke, and departed, and hid himself from them. But, though he had done so many signs before them, yet they did not believe on him; that the word of Isaiah the prophet might be fulfilled: **"Lord, who hath believed our message? and to whom hath the arm of the Lord been uncovered?"** For this cause they could not believe; for Isaiah said again: **"He hath blinded their eyes, and made their heart stupid; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them."** These things Isaiah said, because he saw his glory; and thus he spoke concerning him. Nevertheless, even many from among the rulers believed on him; but on account of the Pharisees they did not acknowledge it, lest they should be cut off from the synagogue; for they loved the honor that is from men rather than the honor that is from God.

And Jesus cried aloud, and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I have come a light into the world, that whosoever believeth on me may not continue in the darkness. And

[a] Or, *judgment:* Gr., **krisis.**

[b] Or, *overcome.*

if any one shall listen to my words, and keep them not, I judge him not; for I did not come to judge the world, but to save the world. He that disregardeth me, and doth not accept my words, hath that which judgeth him: the word which I have spoken, **that** shall judge him in the last day. For I have not spoken from myself; but the Father who sent me, gave me a charge as to what I should say and what I should speak. And I know that his commission is Life Eternal. The things therefore which I speak, even as the Father hath directed me, so I speak."

Now before the festival of the Passover, Jesus, knowing that his hour had come that he should depart from this world to the Father, having loved his own who were in the world, loved them to the uttermost.[a] Then, during supper, (the Devil having already put into the heart of Judas the son of Simon the Iscariote to betray him,) Jesus, knowing that the Father had given all things into his hands, and that he came forth from God and was going unto God, arose from the supper, and laid aside his outer garments; and taking a towel, he girded himself with it. Then he poured water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel with which he was girded. So he came to Simon Peter: he said to him, "Master, dost **thou** wash **my** feet?" Jesus answered him, "What I am doing thou dost not now understand, but thou shalt understand hereafter." Peter said to him, "**Thou** shalt never wash **my** feet." Jesus answered him, "Unless I wash thee, thou hast no part with me." Simon Peter said to him, "Master, not my feet only, but also my hands and my head." Jesus said to him, "He that is bathed hath no need to wash, (unless his feet,) but is entirely clean. And ye are clean; but not all of you. (For he knew who was about to betray him: therefore he said, "Ye are not all clean.") Then when he had washed their feet, and had taken his garments, and returned to the table, he said to them, "Do ye understand what I have been doing to you? Ye call me 'Teach-

[a] Or, *to the end.*

er,' and 'Master;' and ye speak well, for I am. Since I, then, the Teacher and the Master, have washed your feet, ye also ought to wash the feet of one another. For I have given you an example, that ye also should do as I have done to you. For I tell you, no servant is greater than his master, nor a messenger greater than he that sent him. If ye know these things, blessed are ye if ye do them. I am not speaking of you all; I know whom I have chosen; but that the Writing may be fulfilled, **'He that eateth of my loaf hath lifted his heel against me.'** I tell you now before it come to pass, that when it hath come to pass ye may believe that I am **He.** And I tell you, that he that receiveth [a] whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me."

When Jesus had said these things, he was disturbed in the spirit, and said, "In truth I tell you, that one of you will betray me." The disciples looked upon one another, at a loss of whom he was speaking. There was at the table reclining in Jesus' bosom, one of his disciples, whom Jesus loved. So Simon Peter beckoned to him and said to him, "Say, who is it of whom he is speaking?" He, leaning back as he was on Jesus' breast, said to him, "Master, which is it?" Then Jesus answered, "It is that one for whom I shall dip this morsel and give it to him." Then he dipped the morsel, and gave it to Judas the son of Simon the Iscariote. Then after the morsel Satan entered into him. Then Jesus said to him, "What thou doest, do speedily." Now no one at the table knew for what he said this to him. For some thought, because Judas kept the purse, that Jesus had said to him, "Buy the things we have need of for the festival;" or, that he should give something to the poor. Then, having received the morsel, he went out immediately; and it was night.

Then when he had gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in [b] him; and God will glorify him in [c] himself, and will shortly glorify him. Dear children, yet a little while I am with you. Ye will search for me; and as I said to the Jews, 'Whither I go ye can not come,' so also I say to you. A

[a] Or, *welcometh:* (so elsewhere.) [b] Or, *by*, or, *through*. [c] Ibid.

new commandment I give to you, that ye love one another: even as I have loved you, that ye also love one another. By this shall all men perceive that ye are my disciples, if ye have love to one another."

Simon Peter said to him, "Master, whither art thou going?" Jesus answered, "Whither I go, thou canst not follow me now, but thou shalt follow hereafter." Peter said to him, "Master, why can not I follow thee even now? I will lay down my life for thee." Jesus answered, "**Wilt** thou lay down thy life for me? I tell thee in truth, the cock will not have crowed, until thou shalt have three times disowned me."

"LET not your heart be troubled: ye have faith[a] in God; have faith also in me. In my Father's home are many dwelling-places: if it were not so, would I have told you that I am going to prepare a place for you? And when I have gone and prepared a place for you, I will come again, and will receive you to myself, that where I am, ye may be also. And whither I go, ye know the way." Thomas said to him, "Master, we know not whither thou goest; how then do we know the way?" Jesus said to him, "I am **the Way,** and **the Truth,** and **the Life:** no one cometh to the Father, except through me. If ye had come to know me, ye would have known my Father also: from this time ye know him, and have seen him." Philip said to him, "Master, show us the Father, and we will be satisfied." Jesus said to him, "Have I been so long time with you, and thou hast not come to know me, Philip? He that hath seen me, hath seen the Father: how is it that thou sayest, 'Show us the Father'? Dost thou not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not from myself; but the Father who dwelleth in me, doeth his own works. Believe me, that I am in the Father, and the Father in me; but if not, believe on account of the works themselves. And I tell you in truth, he that believeth on me, the works that I do he also shall do;

(xiii. 35—xiv. 12.)

[a] Or, *have faith.*

and he shall do greater things than these, because I am going to the Father. And whatever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that I will do.

"If ye love me, ye will keep my commandments. And I will ask the Father, and he will give you another Helper, that he may be with you forever — even the Spirit of truth, whom [a] the world can not receive, because it doth not perceive him [b] nor know him. [c] Ye know him,[d] for he [e] dwelleth with you, and is within you.

"I will not leave you orphans: I am coming to you. Yet a little while, and the world seeth me no more; but ye see me, because I live and ye shall live.[f] In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father; and I will love him, and manifest myself to him."

Judas (not the Iscariote) said to him, "Master, what hath come to pass, that thou art about to manifest thyself to us and not to the world?" Jesus answered, "If any one loveth me, he will keep my word; and my Father will love him, and we will come to him, and make our dwelling with him. He that loveth me not, keepeth not my words; and the word which ye are hearing is not mine, but that of the Father who sent me.

"I have spoken these things to you, while yet continuing with you. But the Helper — the Holy Spirit — whom [g] the Father will send in my name, shall teach you all things, and bring to your remembrance all that I have said to you. Peace I leave to you: my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be fearful. Ye heard what I said to you, 'I am going away, and I am coming again to you.' If ye loved me, ye would rejoice because I am going to the Father; for the Father is greater than I. And now I have told you before

[a] Gr., *which.* [b] Ibid. [c] Gr., *it.* [d] Ibid. [e] Ibid.
[f] Or, *because I live, ye also shall live.* [g] Gr., *which.*

it shall come to pass, that when it hath come to pass, ye may believe. I shall not talk much more with you, for the ruler of this world is coming, and he hath nothing at all in me. But that the world may know that I love the Father, even as the Father gave me a charge, even thus I do.

"Arise, let us go hence."

"I AM the true[a] vine, and my Father is the gardener. Every branch in me that beareth not fruit, he taketh off; and every one that beareth fruit, he cleanseth it, that it may bear more fruit. Ye are already made clean through the word which I have spoken to you. Dwell in me, as I also in you. As the branch can not bear fruit from itself, unless it continue in the vine, so neither can ye, unless ye continue in me. I am the vine: ye are the branches. He that dwelleth[b] in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. If any one dwell not in me, he is cast out like a branch, and becometh dried, and men gather them and cast them into the fire, and they are burned. If ye dwell in me, and my words dwell in you, ask whatsoever ye will, and it shall be unto you. By this is my Father honored, that ye bear much fruit and become my disciples. Even as the Father hath loved me, I also have loved you: dwell in my love. If ye keep my commandments, ye shall dwell in my love: even as I have kept the Father's commandments, and dwell in his love. I have said these things to you, that my joy may be in you, and that your joy may be made complete.

"This is my commandment, that ye love one another even as I have loved you. No one hath greater love than this, that he lay down his life for the sake of his friends. Ye are my friends, if ye do what I command you. No longer do I call you servants, for the servant knoweth not what his master doeth; but **you** I have called friends, for I have made known to you all things which I have heard from my Father. Ye did not choose me, but I chose you, and

[a] Or, *real, genuine.* [b] Or, *continueth:* (and so in context.)

appointed you, that ye should go and bear fruit, and that your fruit should continue: that whatever ye shall ask the Father in my name, he may give to you. These things I enjoin upon you, in order that ye may love one another. If the world hateth you, know ye [a] that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

"Remember the word that I said to you, 'No servant is greater than his master.' Since they have persecuted me, they will persecute you also: if they have kept my word, they will keep yours also. But they will do all these things to you on account of my name, because they do not know him that sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which no other hath done, they would not have sin; but now they have both seen and hated both me and my Father. But this is so, that the word may be fulfilled which is written in their Law, **'They hated me without cause.'** But when the Helper hath come, whom I will send to you from the Father,— the Spirit of truth that goeth forth from the Father,— he shall testify concerning me. And do ye testify also, because ye have been with me from the first.

"I have spoken these things to you, that ye should not be made to stumble. They will cut you off from the synagogues: besides, an hour is coming, when any one that killeth you will think that he offereth worship to God. And they will do these things, because they have not known the Father, nor me. But I have spoken these things to you, that when their time shall come, ye may remember that I myself told you of them. But I did not tell you these things from the first, because I was with you. But now I am going away to him that sent me; and none of you asketh me, 'Whither art thou going?' But because I have spoken these things to you, sorrow hath filled your heart. Yet I tell you the truth: it is for your advantage

[a] Or, *ye know.*

that I go away; for if I do not go away, the Helper will certainly not come to you; but if I go, I will send him to you. And when he is come, he will reprove the world concerning sin, and concerning righteousness, and concerning judgment: concerning sin, because they do not believe on me; concerning righteousness, because I go to the Father, and ye see me no more; and concerning judgment, because the ruler of this world is judged. I have yet many things to say to you, but ye can not bear them now. But when he hath come,— the Spirit of truth,— he will guide you unto all the truth; for he will not speak from himself, but whatever things he heareth, he will speak; and he will tell you the things that are to come. He will glorify me; for he will take of mine, and will tell it to you. All things whatsoever the Father hath, are mine: therefore I said, that he will take of mine and will tell it to you.

"A little while, and ye behold me not; and again a little while, and ye will see me." Therefore some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and ye behold me not; and again a little while, and ye will see me;' and, 'Because I am going to the Father'?" They said therefore, "What is this 'little while' that he is speaking of? we do not understand." Jesus perceived that they wished to ask him, and said to them, "Are ye inquiring of one another concerning this that I said, 'A little while, and ye behold me not; and again a little while, and ye shall see me'? In truth I tell you, that ye will weep and lament, yet the world shall rejoice: ye will be sorrowful, but your sorrow shall be turned into joy. A woman when she is in labor hath distress, because her hour hath come; but when she hath given birth to the child, she no longer remembereth the anguish, because of the joy that a man hath been born into the world. And so ye now have sorrow; but I will see you again, and your heart shall rejoice; and no one taketh your joy away from you. And in that day ye will ask me nothing. For I tell you in truth, that if ye shall ask anything of the Father, he will give it you in my name.[a] Heretofore

[a] Or, *of the Father in my name, he will give it you.*

ye have asked nothing in my name: ask, and ye shall receive, that your joy may be made complete.

"I have spoken these things to you in allegories: the hour is coming, when I will no longer speak to you in allegories, but will tell you plainly of the Father. In that day ye shall ask in my name; and I do not say to you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed [a] that I came forth from the Father. I came forth from the Father, and have come into the world: again I leave the world, and go to the Father."

His disciples said, "Behold now thou speakest plainly, and art speaking no allegory. Now we know that thou knowest all things, and hast no need that any one should question thee: by this we believe that thou didst come forth from God." Jesus answered them, "Do ye now believe? behold, the hour is coming — yea, hath come — that ye will be scattered, each one to his own, and will leave me alone: yet I am not alone, because the Father is with me. I have spoken these things to you, that in me ye may have peace. In the world ye have trouble; but be courageous; I have gained the victory over the world."

THESE things Jesus spoke: and lifting up his eyes toward heaven, he said:

"Father, the hour hath come: glorify thy Son, that the Son may glorify thee: even as thou hast given him authority over all mankind, that he should give Life Eternal to whomsoever thou hast given him. And this is the Life Eternal, that they should know thee the only true God, and him whom thou didst send. I have glorified thee on the earth, having accomplished the work which thou didst give me to do. And now, O Father, glorify me with [b] thyself with the glory which I had with [c] thee before the world was. I have shown forth thy name to the men whom thou didst give me out of the world. They were thine, and thou didst

[a] Or, *have come to believe.* [b] Or, *beside.* [c] Ibid.

give them to me; and they have kept thy word. Now they have come to know that all things whatever thou hast given me are from thee: for I have given to them the words which thou didst give me; and they have received them, and know surely that I came forth from thee; and they have come to believe that thou didst send me. I am making request for them: I am not making request for the world, but for those whom thou hast given me, for they are thine: indeed all things that are mine are thine, and the things that are thine are mine; and I have become glorified by them. Now I am no longer in the world; but these are in the world, and I am coming to thee. Holy Father, keep them in [a] thy name which thou hast given me, that they may be one even as we are. While I was with them, I kept them in [b] thy name which thou hast given me; and I guarded them; and not one of them hath perished, (but the son of destruction,[c] that the Writing might be fulfilled.) But now I am coming to thee; and I speak these things in the world, that they may have my joy made complete in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I do not ask that thou shouldst take them out of the world, but that thou shouldst keep them from the Wicked One. They are not of the world, even as I am not of the world. Consecrate them in the truth: [d] thy word is truth. Even as thou didst send me into the world, I also have sent them into the world. And in their behalf I consecrate myself, that they also may be consecrated in truth. I make request not for these only, but also for those who believe on me through their word: that all may be one, even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be completed into one; that the world may know that

(xvii. 7–23.)

[a] Or, *by*. [b] Ibid. [c] Gr., *perishing*. [d] Or, *sanctify them by the truth*.

thou didst send me, and hast loved them even as thou hast loved me. Father, I desire, that those whom thou hast given me may also be with me where I myself am, that they may behold my glory which thou hast given me; for thou didst love me before the foundation of the world. O righteous Father, the world hath not known [a] thee, but I have known [b] thee; and these have known [c] that thou didst send me; and I have made thy name known to them, and will make it known: that the love with which thou hast loved me may be in them, and I in them."

WHEN Jesus had spoken these words, he went out with his disciples over the brook [d] of the Cedars, where was an inclosure, into which he went, with his disciples. Now Judas also (his betrayer) knew the place, for Jesus often went thither with his disciples. Then Judas, having received the band of soldiers, and officers from the chief priests and Pharisees, came thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that were coming to pass, went forward and said to them, "Whom do ye seek?" They answered him, "Jesus, the Nazarene." He said to them, "I am he." (And Judas also — his betrayer — was standing with them.) Then when he said to them, "I am he," they went backward, and fell to the ground. Then he asked them again, "Whom do ye seek?" And they said, "Jesus, the Nazarene." Jesus answered, "I have told you that I am he: since therefore ye seek me, let these go their way:" (that the word might be fulfilled which he spoke, **"Of those whom thou hast given me, I have lost not even one of them."**) Then Simon Peter, having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear. (Now the servant's name was Malchus.) Then Jesus said to Peter, "Put the sword into the sheath: the cup which the Father hath given me, shall I not drink it?"

Then the soldiers and the captain and the officers of the Jews seized Jesus and bound him, and led him to Annas first; for he was

[a] Or, *come to know*. [b] Ibid. [c] Ibid. [d] Gr., *winter-torrent*.

father-in-law to Caiaphas, who was high-priest that year. (It was Caiaphas who had advised the Jews that it was expedient that one man should die for the people.)

And Simon Peter followed Jesus: also another disciple. Now that disciple was acquainted with the high-priest, and went in with Jesus into the court of the high-priest; but Peter was standing outside, at the door. So the other disciple, who was an acquaintance of the high-priest, went and spoke to the maid that kept the door, and brought Peter inside. Then the maid that kept the door said to Peter, "Art not thou also one of this man's disciples?" He said, "I am not." Now the servants and the officers were standing there, having made a fire of charcoal, (for it was cold,) and were warming themselves: and Peter was with them, standing and warming himself.

Then the high-priest questioned Jesus concerning his disciples and concerning his teaching. Jesus answered him, "I have spoken openly to the world: I have at all times taught in the synagogue and in the temple, where all the Jews meet together; and I have spoken nothing in secret. Why dost thou question **me?** Inquire of those who heard, what I have said to them: they know the things that I have said." And on his saying this, one of the officers who was standing near, gave Jesus a blow,[a] saying, "Is it thus that thou answerest the high-priest?" Jesus answered him, "If I spoke wrongly, declare[b] the wrong; but if well, why dost thou strike me?" (For Annas had sent him bound to Caiaphas the high-priest.)

Now Simon Peter was standing and warming himself. Then they said to him, "Art not thou also one of his disciples?" He denied, and said, "I am not." One of the servants of the high-priest, being a kinsman of him whose ear Peter cut off, said, "Did I not see thee in the garden with him?" Then Peter denied again; and immediately the cock crowed.

THEN they led Jesus from Caiaphas to the palace-court;[c] and

(xviii. 14–28.)

[a] Or, *a slap.* [b] Gr., *testify.* [c] *Pretorium.*

it was early; but they themselves did not enter into the palace-court, so that they might not be defiled, but might eat the Passover. Pilate therefore went out to them, and said, "What accusation do ye bring against this man?" They answered him, "If this man were not an evil-doer, we would not have delivered him up to thee." Then Pilate said to them, "Take him yourselves, and judge him in accordance with your own law." The Jews said to him, "It is not permitted to us to put any one to death:" (that the word of Jesus might be fulfilled which he spoke, signifying by what manner of death he was about to die.)

Pilate therefore again entered into the palace-court,[a] and called Jesus, and said to him, "Art **thou** the King of the Jews?" Jesus answered, "Dost thou say this from thyself, or did others say it to thee concerning me?" Pilate answered, "Surely **I** am not a Jew? Thine own nation and the chief priests delivered thee to me: what hast thou done?" Jesus answered, "My kingdom is not of this world's kind: if my kingdom were of this world, then my servants[b] would have been striving that I should not be delivered to the Jews; but now my kingdom is not from hence." Then Pilate said to him, "So then **thou** art a **king?**" Jesus answered, "Thou sayest it; for I **am** a king. For this I was born, and for this I came into the world, that I should testify to the truth. Every one that is of the truth, listeneth to my voice." Pilate said to him, "What is truth?" And having said this, he went out again to the Jews, and said to them, "I find nothing criminal in this man. But it is a custom with you, that I should release one to you at the Passover: do ye wish therefore that I release to you this 'King of the Jews'?" Then they shouted back, "Not this fellow, but Barabbas." (Now Barabbas was a robber.)

THEN Pilate therefore took Jesus, and scourged him. And the soldiers, having plaited a crown of thorns, put it upon his head, and put upon him a purple mantle; and they kept coming to him and

[a] *Pretorium.* [b] Or, *adherents.*

saying, "Joy to thee, King of the Jews!" and were striking him. And Pilate went out again and said to them, "See! I bring him out to you, that ye may know that I find nothing criminal in him." Then Jesus came out, wearing the thorny crown and the purple mantle. And Pilate said to them, "Behold! the man!" When therefore the chief priests and the officers saw him, they shouted, "Crucify! crucify!" Pilate said to them, "Take him yourselves and crucify him, for I find nothing criminal in him." The Jews answered him, "**We** have a law; and according to that law he ought to die, because he made himself **God's Son.**" Then when Pilate heard this word, he was much alarmed, and entered the palace-court[a] again, and said to Jesus, "Whence art thou?" But Jesus gave him no answer. Pilate therefore said to him, "Dost thou not speak to me? dost thou not know that I have power to release thee, and have power to crucify thee?" Jesus answered him, "Thou wouldst have no power at all against me, unless it were given thee from above: therefore he that delivered me up to thee hath greater sin." Upon this Pilate sought to release him: but the Jews shouted, saying, "If thou release this man, thou art not a friend of Cæsar: every one who maketh himself a king, opposeth[b] Cæsar." Then Pilate, having heard these words, brought Jesus forth, and sat down on the tribunal at a place called The Pavement, (but in Hebrew, Gabbatha.) Now it was the Preparation of the Passover: it was about the sixth hour.[c] And he said to the Jews, "See! your King!" Then they shouted, "Away with him! away with him! crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar." Then therefore he delivered him to them to be crucified.

THEN they took Jesus; and he went out, bearing the cross for himself, to the place called The Skull, (which is called in Hebrew, Golgotha,) where they crucified him, and with him two others — on each side one, and Jesus in the middle. And Pilate wrote an in-

[a] *Pretorium.* [b] Gr., *speaketh against.* [c] Noon.

scription, and put it on the cross. And it was written, "**Jesus the Nazarene, the King of the Jews.**" Many of the Jews therefore read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, and in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, '**The King of the Jews,**' but, '**He said, I am King of the Jews.**'" Pilate answered, "What I have written, I have written."

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to each soldier a part — also the tunic. Now the tunic was without seam, knitted from the top throughout. Therefore they said to one another, "Let us not tear this, but cast lots for it, whose it shall be:" (that the Writing might be fulfilled, "**They divided my garments among themselves, and upon my tunic they cast lots.**" Therefore the soldiers did these things.)

Now there were standing near the cross of Jesus, his mother, and his mother's sister — Mary the wife of Clopas, and Mary of Magdala. Jesus, therefore, seeing his mother, and the disciple whom he loved standing near, said to his mother, "Woman, see! thy son!" Then he said to the disciple, "See! thy mother!" And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all things were now being accomplished, that the Writing might be fulfilled, said, "I thirst." There was standing there a vessel full of sour wine: so they put a sponge filled with the sour wine upon hyssop, and brought it to his mouth. Then when Jesus had received the sour wine, he said, "It is completed;" [a] and he bowed his head, and gave up his spirit.

Then the Jews, because it was the Preparation, that the bodies might not remain on the cross upon the Sabbath, (for that Sabbath was a great day,) asked Pilate that their legs might be broken, and that they might be taken away. Therefore the soldiers came and broke the legs of the first and of the other that were crucified with him; but on coming to Jesus, and seeing that he was already dead, they did not break his legs; but one of the soldiers pierced his side

[a] Or, *accomplished.*

with a spear, and immediately there came out blood and water. And he who saw hath testified, and his testimony is trustworthy; and he knoweth that he speaketh the truth, that ye also may believe. For these things came to pass, that the Writing might be fulfilled, **"A bone of his shall not be crushed."** And again another Writing saith, **"They shall look on him whom they pierced."**

AFTER these things, Joseph, from Arimathea, (who was a disciple of Jesus, but kept it hidden from fear of the Jews), asked Pilate that he might take away the body of Jesus; and Pilate permitted him. He came therefore, and took away the body. And Nicodemus also, (he who at the first came to him by night,) came and brought a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in linen bandages with the aromatics, as is the custom of the Jews for burying. Now in the place where he was crucified there was a garden;[a] and in the garden a new tomb in which no one had yet been laid. There then they laid Jesus, because of the Preparation-day of the Jews; for the tomb was near by.

Now on the first day of the week, Mary of Magdala came early (it being yet dark) to the tomb, and saw that the stone had been taken away from the tomb. Then she ran, and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Master from the tomb, and we know not where they have laid him." Then Peter went out, also the other disciple, and went toward the tomb. And they ran — they two together: but the other disciple quickly outran Peter, and came first to the tomb; and he stooped, and saw the linen bandages lying, yet he did not go in. Then Simon Peter also came, following him, and went into the tomb; and he saw the linen bandages lying, and the napkin that was upon his head not lying with the linen bandages, but rolled up separately, in a place by itself. Then the other disci-

[a] Or, *inclosure.*

ple also who came first to the tomb, went in, and saw, and believed. But they did not yet understand the Writing, that he must rise again from the dead. Then the disciples went away again to their friends.

But Mary was still standing outside near the tomb, weeping. Then, as she wept, she stooped and looked into the tomb, and saw two angels in white robes sitting, one at the head and one at the feet, where the body of Jesus had lain. And they said to her, "Woman, why art thou weeping?" She said to them, "Because they have taken away my Master, and I know not where they have laid him." When she had said this, she turned herself back, and saw Jesus standing, but did not perceive that it was Jesus. Jesus said to her, "Woman, why dost thou weep? whom art thou seeking?" She, thinking that he was the gardener, said to him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus said to her, "Mary!" [a] She, turning herself, said to him in Hebrew, "Rabboni!" (which is to say, "Teacher.") Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and tell them, that I ascend to my Father and your Father, even to my God and your God." Mary of Magdala came to the disciples, and told them, "I have seen the Master," and that he said these things to her.

Then at evening on the same day (the first day of the week), the doors being fastened where the disciples were, from fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace to you." And as he said this, he showed them his hands and his side. Then the disciples were glad, on seeing the Master. Jesus then said to them again, "Peace to you: even as the Father sent me, so do I send you." And saying this, he breathed upon them, and said, "Receive the Holy Spirit: [b] whosesoever sins ye remit, they are remitted to them; and whosesoever sins ye retain, they are retained."

But Thomas, (called the Twin,) one of the twelve, was not with

[a] Gr., **Mariam.**

[b] Or, *holy spirit.*

them when Jesus came. The other disciples therefore said to him, "We have seen the Master." But he said to them, "Unless I shall see in his hands the mark of the nails, and put my finger upon the mark of the nails, and put my hand upon his side, I will never believe." And after eight days, the disciples were again within, and Thomas with them. Jesus came, the doors being fastened, and stood in the midst, and said, "Peace to you." Then he said to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it upon my side; and be not unbelieving, but believing." Thomas answered and said to him, "My Master and my God!" Jesus said to him, "Because thou hast seen me, dost thou believe? Blessed are those who have not seen, and yet have believed."

Many other signs did Jesus in the sight of his disciples, which are not recorded in this book: but these have been recorded, that ye may believe that Jesus is the **Messiah, the Son of God;** and that, believing, ye may have life through his name.

AFTER these things Jesus showed himself again to the disciples at the lake of Tiberias; and he showed himself in this manner. There were together, Simon Peter, and Thomas (called the Twin), and Nathanael (from Cana of Galilee), and the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going away to fish." They said to him, "And we are coming with thee." They went out, and went on board the boat; but they caught nothing that night. And when it was daybreak, Jesus was standing on the beach; but the disciples did not perceive that it was Jesus. Then Jesus said to them, "Children, have ye anything to eat?" They answered him, "No." Then he said to them, "Cast the net on the right side of the boat, and ye will find." They cast, therefore, and now they were not able to draw it for the multitude of fishes. Then that disciple whom Jesus loved said to Peter, "It is the Master." Then Simon Peter, on hearing that it was the Master, girded his upper garment about him, (for he had on his under garment only,) and cast himself into the lake. But the other disciples

came in the little boat, (for they were not far from the shore, but about a hundred yards off,) dragging the net full of fishes.

Then as soon as they had landed, they observed a fire of coals there, and a fish lying thereon, and bread. Jesus said to them, "Bring of the fish which ye have just caught." Then Simon Peter went aboard, and drew the net to land, full of great fishes — a hundred and fifty-three: yet notwithstanding there were so many, the net was not torn. Jesus said to them, "Come, take breakfast." None of the disciples dared to ask him, "Who art thou?" for they knew that it was the Master. Jesus took the bread and gave to them, and the fish in like manner. (This was now the third time that Jesus appeared to the disciples after he had arisen from the dead.)

Then when they had breakfasted, Jesus said to Simon Peter, "Simon, son of John, dost thou love me more than these do?" He said to him, "Yes, Master: thou knowest that I love thee." He said to him, "Feed my lambs." He said to him again a second time, "Simon, son of John, dost thou love me?" He said to him, "Yes, Master, thou knowest that I love thee." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, **dost** thou love me?" Peter was grieved because he said to him the third time, "Dost thou love me?" and said to him, "Master, thou knowest all things: thou knowest that I love thee." Jesus said to him, "Feed my sheep. And I tell thee in truth, that when thou wast young, thou didst gird thyself, and didst walk where thou wouldest; but when thou shalt have become old, thou shalt stretch out thy hands, and another shall gird thee, and carry thee where thou wouldest not." (Now he said this, signifying by what manner of death he should glorify God.)

And having spoken this, he said to him, "Follow me." Peter, turning about, saw the disciple whom Jesus loved, following, (who also leaned back on his breast at the supper, and said, "Master, which is he that betrayeth thee?") Then Peter, seeing him, said to Jesus, "Master, and this man — what?" Jesus said to him, "If I choose that he remain until I come, what is that to thee? do thou

follow me." Therefore this report went abroad among the brethren that that disciple should not die: yet Jesus did not say to him, that he should not die, but, "If I choose that he remain until I come, what is that to thee?"

[THIS is the disciple that testifieth concerning these things, and who wrote these things; and we know that his testimony is trustworthy. And there are also many other things which Jesus did, which if they were written every one,[a] I suppose that not even the world itself would contain the books written.]

NOTE.—The closing passage, inclosed in brackets, is probably a note, added by a later hand.

(xxi. 23–25.)

[a] Gr., *one by one.*

ACTS

OF

APOSTLES

THE former narrative I made, O Theophilus, concerning all things that Jesus did and taught from the first, until the day on which he was taken up, after giving a charge to the **Apostles** whom he had chosen through the Holy Spirit: [a] to whom also he showed himself to be living after his suffering, by many certain proofs, appearing to them during a period of forty days, and speaking of the things pertaining to the kingdom of God.

And while in company with them he directed them not to absent themselves from Jerusalem, but to "wait for the promise from the Father which ye heard from me; for John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence."

Then, while they were together, they asked him, "Master, dost thou at this time restore the kingdom to Israel?" He said to them, "It is not yours to know times and seasons, which the Father hath established by [b] his own authority; but ye shall receive power, when the Holy Spirit shall have come upon you; [c] and ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and to the farthest part of the earth." And as he said this, while they were looking, he was taken up, and a cloud hid him from their eyes.

(i. 1–9.)

[a] Or, *through holy spirit.* [b] Or, *placed within.*

[c] Or, *the power of the Holy Spirit coming upon you.*

And as they continued looking earnestly toward the heaven as he went up, behold, two men in white raiment stood by them, who said, "Ye men of Galilee, why do ye stand gazing toward the heaven? this same Jesus, who hath been taken up from you into the heaven, shall come in the same manner in which ye have seen him going into the heaven."

Then they returned to Jerusalem from the hill that is called Olive-Hill, which is near Jerusalem — a Sabbath-day's journey.[a] And when they had come into the city, they went up into the upper room, where they were abiding: Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon the Zealot, and Judas the brother of James. All these were persevering in prayer with one mind, with certain women, and Mary the mother of Jesus, and with his brothers.

And in those days, Peter, standing up in the midst of the brethren, (there was a great number of persons together, about a hundred and twenty,) said: "Brethren,[b] it was necessary that the Writing should be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us, and had his lot in this service."[c] (Now this man obtained a field with the wages of his wickedness; and falling headlong he burst asunder in the midst, and all his bowels fell out. And it became known to all the inhabitants of Jerusalem, so that in their language that field is called Akeldamach, that is, **The Field of Blood.**) "For it is written in the Book of Psalms, '**Let his home become desolate, and let no one dwell therein;**' and '**Let another take his charge.**' Therefore it is needful, that of the men who have accompanied us all the time that the Lord[d] Jesus went in and out before us, beginning from his baptism by John until the day when he was taken up from us, one of these should become a witness with us of his resurrection."

(i. 10–22.)

[a] About three-fourths of a mile. [b] Gr., *Men, brethren:* (so elsewhere.)
[c] Or, *ministry.* [d] Gr., *Master* · (and so elsewhere.)

And they proposed two,—Joseph called Barsabbas, (who was surnamed Justus,) and Matthias. And they prayed, and said: **"Thou, Lord, who knowest the hearts of all men, show which one of these two thou hast chosen, to take the place in this service[a] and apostleship, from which Judas turned away, to go to his own place."** And they cast lots for them; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

AND when the day of Pentecost had come, they were all together with one accord.[b] And suddenly there came from the heaven a sound as of the rushing of a violent wind; and it filled all the house where they were sitting. And tongues, divided like flame, appeared to them, and settled upon every one of them: and they were all filled with the Holy Spirit, and began to speak in different languages, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem, Jews, pious men, from every nation under the heaven. And when this was reported, the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were astonished, and wondered, saying, "See! are not every one of these who are speaking, Galileans? and how then are we hearing them, each one in our own language in which we were born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the regions of Lybia about Cyrene, and visitors from Rome,—both Jews and proselytes, Cretans and Arabians,—we hear them speaking in our own languages the glorious things of God." And they were all astonished, and were perplexed, saying one to another, "What doth this mean?"[c] But some, making sport, said, "They are drunken[d] with sweet wine."[e]

But Peter, standing up with the eleven, raised his voice and spoke out to them: "Ye men of Judea, and all ye who dwell at Je-

[a] Or. *ministry.* [b] Gr., *for the same thing.* [c] Gr., *what will this prove to be?*
[d] Gr., *filled, satiated.* [e] Gr., *fresh grape-juice.*

rusalem, let this be known to you, and give attention to my words. For these are not drunken, as ye suppose, for it is but the third hour[a] of the day; but this is that which was spoken of by the prophet Joel: **'And it shall come to pass in the latter days, saith God, that I will pour out from my Spirit upon all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea, even upon my bondmen and upon my bondmaidens I will pour out from my Spirit in those days; and THEY shall prophesy. And I will show wonders in the heaven above, and signs on the earth below: blood, and fire, and fume of smoke. The sun shall be turned into darkness, and the moon into blood, before the day of the Lord shall come — the great and illustrious day. And it shall be, that whosoever shall call on the name of the Lord shall be saved.'**

"Ye men of Israel, listen to these words: Jesus the Nazarene, a man attested from God to you by works of power and wonders and signs, which God wrought by him in the midst of you, as ye yourselves know,— this man, being delivered up by the settled purpose and foreknowledge of God, ye by the hand of men regardless of law did put to death, crucifying him; but God raised him up, having dissolved the pains of death, because it was not possible that he should be held fast by it. For David saith concerning him: **'I have beheld the Lord before my face continually; for he is on my right hand, that I should not be shaken; therefore my heart was made glad, and my tongue exulted: and besides, my flesh also shall lie down to rest in hope; because thou wilt not abandon my life unto the underworld,[b] nor wilt thou give up thy Holy One to see corruption. Thou hast made known to me the paths of life: thou wilt fill me with gladness with thy presence.'**

"Brethren, allow me to speak freely to you concerning the patriarch David, that he both died and was buried, and his tomb is with us until this day. Being then a prophet, and knowing that

[a] About 9 o'clock A.M.

[b] Gr., **Hades**: *the unseen world.*

God had sworn to him with an oath, that one of his posterity should sit upon his throne, he foresaw this, and spoke concerning the resurrection of the Messiah,[a] that neither should he be abandoned unto the underworld,[b] nor should his flesh see corruption. This same Jesus hath God raised up, of which all we are witnesses. Therefore, being exalted at the right hand of God, and having received from the Father the promised blessing of the Holy Spirit, he hath poured out this which ye see and hear. For David had not ascended into the heavens; yet he himself said, **'The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.'** Therefore let all the house of Israel know certainly, that God hath made him both **Lord** and **Messiah** — this same Jesus whom ye crucified."

Then on hearing this they were pierced to the heart, and said to Peter and to the rest of the apostles, "Brethren, what shall we do?" Then Peter said to them, "Repent, and be baptized every one of you in[c] the name of Jesus Christ[d] for remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, also to your children, and to all that are afar off, whomsoever the Lord our God shall call to him."

And with many more words he testified, and exhorted them, saying, "Save yourselves from this crooked generation." Then those who received[e] his word were baptized; and there were added to them on that day about three thousand souls. And they were continually attending upon the teaching of the apostles, and the fellowship, and the breaking of the bread, and the prayers.

And fear came upon every soul; and many wonders and signs were done by the apostles. And all the believers were together, and had all things common; for they sold their possessions and goods, and distributed them to all, according as any one had need. And day by day, attending with one accord in the temple, and breaking bread in the private houses, they were taking their food with exul-

(ii. 31–46.)

[a] Gr., *Christ.* [b] Gr., **Hades**: *the unseen world.* [c] Or, *by.*
[d] Or, *the Messiah.* [e] Or, *welcomed.*

tation, and praising God with sincerity[a] of heart, and having favor with all the people. And the Lord added to them day by day those who were being saved.

Now Peter and John were going up together to the temple at the hour of prayer — the ninth hour.[b] And a man who had been a cripple from birth was being carried along, whom they were placing daily at the door of the temple that is called Beautiful, to ask a gift from those who were entering the temple; who, seeing Peter and John about to go into the temple, asked a gift. Then Peter, looking intently upon him, with John, said, "Look at us." And he gave attention to them, expecting to receive something from them. But Peter said, "Silver and gold I have not; but what I have, that I give thee: By the name of **Jesus,**— the **Messiah,**— the **Nazarene,** walk." And he took him by the right hand, and raised him up; and instantly his feet and ankles were strengthened. And springing up, he stood, and began to walk; and he went with them into the temple, walking, and skipping, and praising God. And all the people saw him walking and praising God; and they recognized him as the same one who had sat for gifts at the Beautiful gate of the temple; and they were filled with wonder and astonishment at that which had happened to him. And as he was holding Peter and John, all the people ran together to them in the portico that is called Solomon's, greatly wondering. Then Peter, seeing this, addressed the people:

"Ye men of Israel, why do ye wonder at this thing? or why do ye stare at us, as if by our own power or piety we had made this man to walk? The God of Abraham and Isaac and Jacob, the God of our fathers, hath glorified his child Jesus, whom ye delivered up, and disowned before the face of Pilate when he had decided to release him. But ye disowned the Holy and Righteous One, and demanded that a man who was a murderer should be granted to you as a favor, and killed the **Prince of Life,** whom God raised from

[a] Or, *simplicity.*

[b] About 3 o'clock P.M.

the dead, of which we are witnesses. And by faith in his name hath his name made this man strong, whom ye see and know: indeed, the faith that is through him hath given to this man this entire soundness in presence of you all. And now, brethren, I know that ye acted through ignorance, as did also your rulers. But what God announced beforehand by the mouth of all the prophets, that his **Anointed One** [a] should suffer, he in this manner fulfilled. Repent, therefore, and turn yourselves, that your sins may be wiped away, so that seasons of refreshing may come from the presence of the Lord, and that he may send the one before appointed for you — the **Anointed One** [b] — Jesus, whom heaven must receive until the times of Restoration of all things, of which God spoke by the mouth of his holy prophets of old. For Moses said: **'A prophet shall the Lord God raise up unto you from among your brethren, as he did me: ye shall listen to him in all things whatever he shall say to you. And it shall be, that every soul which shall not listen to that prophet, shall be utterly destroyed from among the people.'** And indeed all the prophets, from Samuel and those that followed, whoever spoke, also announced these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, **'And through thy offspring shall all the families of the earth be blessed.'** To you first, God, having raised up his child, hath sent him to bless you, in turning away every one of you from his iniquities." [c]

And while they were speaking to the people, the chief priests and the captain of the temple-guard and the Sadducees came upon them, being greatly displeased because they were teaching the people, and proclaiming the resurrection of the dead through Jesus. And they laid hands on them, and put them in custody until the next day; for it was already evening. But many of those who heard the Word believed; and the number of the **men** came to be about five thousand.

And on the next day, the rulers and elders and scribes came to-

[a] Or, *Messiah:* Gr., *Christ.* [b] Ibid. [c] Gr., *wickednesses.*

gether in Jerusalem: also Annas the high-priest, and Caiaphas, and John, and Alexander, and all those who were of the kindred of the high-priest. And having placed them in the midst, they inquired, "By what authority, or by what name, did ye do this?" Then Peter, filled with the Holy Spirit,[a] said to them, "Ye rulers of the people, and elders, if we are examined this day in regard to the benefiting of a lame man, by what means he hath been healed, be it known to you all, and to all the people of Israel, that by the name of **JESUS,**— the **Messiah,**— the **Nazarene,**— whom **ye** crucified,— whom **God** raised from the dead,— by **this** name doth this man stand here before you sound. **This same one** is the stone which was treated as of no value by you builders, that **'hath come to be at the head of the corner.'** And in[b] **no other** is there **any** salvation; for there is no other name under the heaven, that hath been given among men, by which we may be saved."

Then as they observed the boldness of Peter and John, and being aware that they were illiterate and uneducated men, they wondered; and they recognized that they had been conversant with Jesus. And seeing the man who had been healed standing with them, they had nothing to say in reply. But, having commanded them to go aside out of the council, they conferred with one another, saying, "What shall we do to these men? for it is evident to all that dwell in Jerusalem that a wonderful sign hath taken place through them; and we can not deny it. But that it may not be spread farther among the people, let us forbid them with threats to speak to any man hereafter in[c] this name." And they called them, and charged them not to speak nor teach at all in[d] the name of Jesus. But Peter and John answered them, "Whether it be right in the sight of God to listen to you rather than to God, judge ye; but we can not refrain from speaking the things which we have seen and heard." Then, when they had further threatened them, they let them go, finding nothing for which they might punish them, on account of the people; for

[a] Or, *with holy spirit.*
[b] Or, *by*, or, *through.*
[c] Gr., *upon.*
[d] Ibid.

all men glorified God for that which had taken place. For the man was more than forty years old, upon whom this sign of healing had been wrought.

And being let go, they came to their own associates, and reported all that the chief priests and the elders had said to them. And they, on hearing it, lifted up their voice to God with one accord, and said:

"O Lord,[a] thou art He who didst make the heaven and the earth and the sea, and all things that are in them; who by the mouth of our father David thy servant didst say, 'Why did the nations act haughtily, and the peoples meditate vain things? The kings of the earth did set themselves in array, and the rulers were assembled for one purpose against the Lord and against his Anointed One:' so then in truth there were assembled in this city, against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the people of Israel,— to do whatever thy hand and thy counsel had appointed beforehand to come to pass. And now, Lord, take note of their threatenings, and grant to thy servants that they may speak thy word with all boldness, while thou dost stretch out thy hand to heal; and that signs and wonders may come to pass through the name of thy holy servant[b] Jesus."

And when they had prayed, the place where they were assembled was shaken; and they were every one filled with the Holy Spirit; and they spoke the word of God with boldness.

AND the multitude of the believers were of one heart and soul; and not one said that anything of what he possessed was his own, but all things were common to them. And with great power the apostles gave testimony of the resurrection of the Lord Jesus. And great generosity was upon them all, so that there was no one in want among them; for such as were possessors of lands or houses sold them, and brought the values of the things that were sold, and laid

[a] Gr., *Despot*, or, *Master*. [b] Or, *child*.

them at the feet of the apostles; and distribution was made to each, as any one had need.

Now Joseph, who by the apostles was surnamed Barnabas, (which is, being translated, Son of Exhortation,) a Levite, a Cyprian by birth, having land, sold it, and brought the money, and laid it at the feet of the apostles.

But a certain man named Ananias, with Sapphira his wife, sold a piece of property, and kept back a part from the price, (his wife also agreeing to it,) and brought a part and laid it at the feet of the apostles. Then Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and being sold, did it not continue in thy right? Why is it that thou didst purpose this deed in thy heart? thou didst not lie to men, but to God." Then Ananias, on hearing these words, fell down and expired; and great fear came upon all who heard. And the young men arose and wrapped him up, and carried him out, and buried him. And it happened after an interval of about three hours, that his wife, not knowing what had taken place, came in. Then Peter said to her, "Tell me, whether ye sold the land for so much?" And she said, "Yes, for so much." Then Peter said to her, "Why is it that ye have agreed together to make trial of the Spirit of the Lord? See! the feet of those who have buried thy husband are at the door, and they shall carry thee out." And she fell down instantly at his feet, and expired; and the young men coming in found her dead, and carried her out, and buried her by her husband. And great fear came upon the whole congregation, and upon all that heard these things.

And many signs and wonders were done among the people by the hands of the apostles. And they were all with one mind in Solomon's portico. But no one of "the rest" [a] had courage to join himself to them: however, the common people extolled them; and

[a] The upper classes, in distinction from the common people.

the more were believers in the Lord added to them — great numbers both of men and of women: so that they carried out the sick even into the public squares, and laid them on litters and pallets, that, as Peter passed by, at least his shadow might overshadow some one of them. And there also came together a great multitude from the towns about Jerusalem, bringing the sick, and those who were molested with impure spirits; and they were every one healed.

Then the high-priest stood up, and all his associates, (that is, the sect of the Sadducees,) being filled with hatred, and laid hands on the apostles, and put them in prison. But in the night an angel of the Lord opened the doors of the prison, and brought them out, and said to them, "Go and take your stand in the temple, and speak to the people all the words of this Life." Then, having heard this, they went into the temple about daybreak, and taught.

But the high-priest and his associates came and called the council together, and all the senate[a] of the children of Israel, and sent to the prison to have them brought. But when the officers came, they did not find them in the prison; and they returned and reported, saying, "We found the prison fastened with all security, and the guards standing at the doors; but when we had opened them, we found no one inside." Now when the captain of the temple-guard and the chief priests heard these words, they were much perplexed concerning these things, as to what this would prove to be.

Then one came and told them, "Behold, the men whom ye put in the prison are standing in the temple and teaching the people." Then the captain went with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned. And having brought them, they set them before the council. And the high-priest said to them, "We strictly charged you not to teach in[b] this name; but see! ye have filled Jerusalem with your teaching, and purpose to charge this man's blood upon us." But Peter and the apostles answered: "We must obey God rather than men.

(v. 15–29.)

[a] The body of elders. [b] Gr., *upon*.

The God of our fathers raised up Jesus, whom **ye** killed, hanging him upon a cross.[a] This same one God hath exalted with his own right hand, as a Chief and a Savior, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Spirit which God hath given to those who obey him."

Then when they heard this, they were enraged, and were intending to kill them. But a certain Pharisee named Gamaliel, (a teacher of the law, honored by all the people,) stood up in the council, and commanded to put the men outside for a short time. Then he said to them: "Men of Israel, take heed to yourselves as to what ye are about to do with these men. For before these days Theudas arose, professing himself to be somebody, to whom a number of men — about four hundred — joined themselves; and he was slain, and all who followed[b] him were scattered and came to nothing. After this man Judas the Galilean arose, in the days of the registration, and drew away people after him: he also perished, and all who followed[c] him were scattered. And now I say to you, desist from these men, and let them alone: for if this counsel or this work be from men, it will be overthrown; but if it be from God, ye will not be able to overthrow them: lest possibly ye be found even to be fighters against God."

And they were persuaded by him; and having called the apostles and beaten them, they commanded them not to speak in[d] the name of Jesus, and let them go. Then they departed from the presence of the council, rejoicing that they were accounted worthy to suffer dishonor for **the Name.** And every day, in the temple and in the homes, they ceased not to teach, and to declare the **Good-tidings** of Jesus as the **Messiah.**

Now in those days, as the disciples had become numerous, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were overlooked in the daily ministration. So

[a] Gr., *tree*, or, *wood*.
[b] Gr., *obeyed*; or, *were persuaded by*.
[c] Gr., Ibid.
[d] Gr., *upon*.

the twelve called together the multitude of the disciples, and said: "It is not an agreeable[a] thing to us to leave the word of God to attend tables. Therefore, brethren, look out from among you seven men of good reputation, full of spirituality[b] and wisdom, whom we may appoint over this service. But we will devote ourselves to prayer and to the ministry of the Word." And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Spirit,[c] and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas of Antioch (a proselyte); — whom they set before the apostles, who prayed, and laid their hands upon them.

And the word of God made progress; and the number of the disciples in Jerusalem multiplied exceedingly; and a great number of the priests were obedient to **the Faith.**

AND Stephen, full of grace and power, was working great wonders and signs among the people. But there arose some who were of the synagogue called the synagogue of the Freedmen and Cyreneans and Alexandrians, and some from Cilicia and Asia, and disputed with Stephen. And they were not able to withstand the wisdom and the spirit with which he spoke. Then they instigated men to say, "We have heard him speak profane words against Moses and against God." And they stirred up the people, and the elders, and the scribes; and they came upon him, and seized him, and brought him into the council, and set up false witnesses who said, "This man ceaseth not to utter words against this holy place and the Law; for we have heard him say, that this Jesus the Nazarene will throw down this place, and change the observances which Moses delivered to us." And all who sat in the council, looking intently upon him, saw his face like the face of an angel. Then the high-priest said, "Are these things so?" And he said:

"BRETHREN and fathers, listen. The God of glory appeared to

[a] Or, *proper.* [b] Gr., *spirit.* [c] Or, *of holy spirit.*

our father Abraham while he was still in Mesopotamia, before he dwelt in Haran, and said to him, **'Go out from thy land and from thy kindred, and come unto the land which I will show thee.'** Then he went out from the land of the Chaldeans, and dwelt in Haran; and thence, after his father had died, God caused him to remove to this land, on which ye now dwell; and he gave him no inheritance in it, not even a foot-track; but he promised to give it to him for his own possession, and to his posterity after him, though as yet he had no child. And God spoke in this manner: that his posterity would sojourn in a foreign land, and that they would bring them into servitude, and ill-use them four hundred years. **'And the nation to which they shall be in servitude I will judge,'** said God; **'and after that they shall come forth, and worship me in this place.'** And he appointed him the ordinance of circumcision; and then he begat Isaac, and circumcised him on the eighth day.

"And Isaac begat Jacob, and Jacob the twelve patriarchs. And the patriarchs, having become jealous of Joseph, sold him into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the presence of Pharaoh king of Egypt; and he appointed him governor over Egypt and all his house.

"Now there came a famine over all Egypt and Canaan, and great distress; and our fathers were in want of food. Then Jacob, having heard that there was grain in Egypt, sent forth our fathers the first time. And at the second time Joseph was made known to his brothers, and Joseph's race became known to Pharaoh. And Joseph sent and called to him Jacob his father and all his kindred, seventy-five souls. And Jacob went down into Egypt; and he himself died, also our fathers; and they were carried over to Shechem, and laid in the tomb that Abraham bought for a price in silver from the sons of Hamor in Shechem.

"But as the time of the promise drew near, which God had solemnly made to Abraham, the people increased and multiplied in Egypt, until there arose a different king over Egypt, who knew noth-

ing of Joseph. This man dealt craftily with our race, and ill-used our fathers, to cause their babes to be exposed, so that they might not be preserved alive. During which season Moses was born, and was exceedingly comely; and he was nourished three months in his father's house; and when he was exposed, the daughter of Pharaoh took him up, and nourished him for herself for a son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was full forty years old, it came into his heart to have regard for his brethren the children of Israel. And seeing one suffering wrong, he defended him, and vindicated him that was ill-treated, smiting the Egyptian. For he supposed that his brethren would recognize that God was giving them deliverance by his hand; but they did not understand. And the next day he showed himself to those who were contending, and would have reconciled them, saying, 'Men, ye are brothers; why do ye wrong to one another?' But he that did his neighbor wrong pushed him aside, saying, 'Who appointed **thee** a ruler and a judge over us? dost thou intend to kill me, in the same way as thou didst kill the Egyptian yesterday?' Then Moses fled at that saying, and became a sojourner in the land of Midian, where he begat two sons.

"And when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight; and as he was coming near to observe, there came a voice of the Lord, **'I am the God of thy fathers, the God of Abraham and Isaac and Jacob.'** And Moses, being terrified,[a] did not dare to look on. And the Lord said to him: **'Loosen the shoes from thy feet, for the place on which thou art standing is holy ground. I have surely seen the ill-treatment of my people who are in Egypt, and have heard their groaning, and have come down to deliver them; and now, come, I will send thee unto Egypt.'**

"This Moses, whom they repelled, saying, 'Who appointed thee

[a] Gr., *in a tremor*.

a ruler and a judge?' this very man God sent to be both ruler and deliverer, with the hand of the angel who appeared to him in the bush. This very man led them out, having wrought wonders and signs in Egypt and at the Red Sea and in the wilderness forty years. This is the same Moses who said to the children of Israel, **'A prophet shall God raise up to you from among your brethren, as he did me.'** This is the same that was with the congregation in the wilderness, with the angel who spoke to him on Mount Sinai, and with our fathers, and who received living words to give to you: to whom our fathers would not be obedient, but were pushing him aside, and in their hearts were turning back toward Egypt, saying to Aaron, **'Make for us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what hath happened to him.'** And they made a calf in those days, and brought a sacrifice to the image, and made merry with the works of their own hands. Then God turned away, and gave them over to worship the stars of the heaven: as it is written in the book of the Prophets: **'Did ye offer to ME victims and sacrifices forty years in the wilderness, O house of Israel? On the contrary,[a] ye carried the tent of Moloch, and the star of the god Rompha — the images which ye made to worship; and I will carry you away beyond Babylon.'**

"The tent of the testimony was with our fathers in the wilderness, as he appointed who directed Moses to make it according to the model which he had seen: which our fathers inherited, and brought in with Joshua at their taking possession of the nations whom God drove out from before our fathers, until the days of David; who found favor in the sight of God, and desired to find a dwelling-place for the God of Jacob. But Solomon built him a house. Yet the Most High dwelleth not in places made with hands, even as the prophet saith: **'The heaven is my throne, and the earth my footstool: what kind of a house will ye build for me?**

(vii. 36–49.)

[a] Or, *also.*

saith the Lord: or of what kind is my resting-place? did not my hand make all these things?'

"Ye stiff-necked and uncircumcised in heart and ears, ye do always oppose the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed those who announced beforehand the coming of **the Righteous One,** of whom ye yourselves have now become betrayers and murderers — ye who received the Law by the ministration of angels, and have not kept it."

THEN as they heard these things, their hearts were enraged, and they gnashed their teeth at him. But he, being filled with the Holy Spirit,[a] looked up intently toward the heaven, and saw the glory of God, and Jesus standing at the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." Then, crying out with loud voices, they stopped their ears, and rushed upon him with one accord, and hurried him out of the city, and stoned him; and the witnesses laid off their mantles at the feet of a young man whose name was Saul. And they stoned Stephen, while he called upon the Lord, and said, "Lord Jesus, receive my spirit." And he kneeled down, and cried with a loud voice, "Lord, charge not this sin to them." And having said this, he fell asleep. And Saul was agreeing to his murder.

Then at that time there arose a great persecution against the church[b] that was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men buried Stephen; and they made great lamentation over him. But Saul ravaged the congregation, entering into house after house, and dragging men and women, committed them to prison.

THEN those who were scattered through the country went everywhere, declaring the **Good-tidings.** And Philip went down to the

[a] Or, *full of holy spirit.* [b] Gr., *congregation:* (and so throughout.)

city of Samaria, and proclaimed to them the **Messiah.** And the people gave attention with one accord to the things spoken by Philip, as they listened to him, and saw the signs which he did. For impure spirits, crying with loud voice, came out from many who had them; and many who were paralytic, and who were lame, were cured. And there was much joy in that city.

Now there was a certain man, whose name was Simon, who before this time had practised magic in that city, and amazed the people of Samaria, claiming himself to be some great one: to whom all, from little to great, gave attention, saying, "This man is the Great Power of God." And they gave attention to him, because for a long time he had amazed them with his magic arts. But when they believed Philip, as he declared the **Good-tidings** concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon himself also believed; and having been baptized, he continued with Philip; and seeing the signs and great works of power that were taking place, he was astonished.

Then when the apostles who were at Jerusalem had heard that Samaria had accepted the word of God, they sent Peter and John to them; and they, when they came down, prayed for them, that they might receive the Holy Spirit; for as yet it had fallen upon none of them, only they had been baptized unto[a] the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Spirit. Then when Simon saw that through the laying on of the hands of the apostles the Spirit was given, he offered them money, saying, "Give me also this power, that upon whomsoever I lay my hands, he may receive the Holy Spirit." But Peter said to him, "Thy silver go to destruction with thee, because thou hast thought to obtain the free gift of God with money. Thou hast neither part nor lot in this matter, for thy heart is not sincere in the sight of God. Repent therefore of this thy wickedness, and entreat

[a] Or, *into.*

the Lord if possibly the thought of thy heart may be forgiven thee. For I perceive that thou art on the way to a gall of bitterness and a bond of iniquity." And Simon answered, "Pray ye for me to the Lord, that none of the things which ye have spoken may come upon me."

Then they, having completed their testimony, and spoken the word of the Lord, set out to return to Jerusalem, and declared the **Good-tidings** to many villages of the Samaritans.

BUT an angel of the Lord spoke to Philip, saying, "Arise, and go at noon along the road that goeth down from Jerusalem toward Gaza:" (the same is lonely.) And he arose and went. And behold, an Ethiopian, a chamberlain of great authority under Candace the queen of the Ethiopians, who had charge of all her treasure, and who had come to Jerusalem to worship, was returning; and as he sat in his chariot he was reading the prophet Isaiah. And the Spirit said to Philip, "Go near, and join thyself to this chariot." Then Philip, running to him, heard him reading Isaiah the prophet, and said, "Dost thou understand what thou art reading?" And he said, "How can I, unless some one shall instruct me?" And he invited Philip to come up and sit with him. Now the portion of the Writing which he was reading was this: **"He was led like an animal to the slaughter; and like a sheep silent before its shearer, so he opened not his mouth. In his humiliation justice was refused him: his posterity who shall tell? for his life is taken away from the earth."**

And the chamberlain said to Philip, "I pray thee, of whom doth the prophet say this? of himself, or of some other one?" Then Philip opened his mouth, and began from the same Writing, and declared to him the **Good-tidings** — that is, Jesus. And as they were going along the road, they came upon some water; and the chamberlain said, "See! water: what is there to hinder me from being baptized?" And he directed that the chariot should stop; and they both alighted at the water, both Philip and the chamberlain; and he baptized him. And when they had come up from the

water, a wind from the Lord[a] caught Philip away; and the chamberlain saw him no more, and went on his way rejoicing. But Philip was found at Azotus; and passing through he declared the **Good-tidings** in all the cities until he came to Cæsarea.

But Saul, yet breathing out threatening and murder for the disciples of the Lord, went to the high-priest and asked from him letters to Damascus to the synagogues, so that if he should find any who were of **the Way,** whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he was coming near to Damascus; and suddenly there flashed about him a light from the heaven; and having fallen upon the ground he heard a voice saying to him, **"Saul, Saul, why dost thou persecute me?"** And he said, "Who art thou, Sir?" And he said, **"I am Jesus, whom thou art persecuting: it is hard for thee to kick against goads."** And, trembling and astonished, he said, "Sir, what dost thou desire me to do?" And the Lord said to him, **"Arise, and go into the city, and it shall be told thee what thou must do."** And the men who were traveling with him stood dumbfounded, hearing the voice, but seeing no one. And Saul arose from the ground; and though his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

There was at Damascus a certain disciple named Ananias; and the Lord said to him in a vision, "Ananias!" And he said, "I am here, Lord." And the Lord said to him, "Arise, and go to the street that is called Straight, and inquire at the house of Judas for a man of Tarsus named Saul; for behold, he is praying; and he hath seen in a vision a man named Ananias coming in and laying his hands upon him, that he might recover sight." But Ananias answered, "Lord, I have heard from many about this man, how many evil things he hath done to thy saints[b] at Jerusalem; and here

[a] Or, *a wind of the Lord:* a Hebraism for, *a strong wind.*

[b] Gr., *holy*, or *consecrated ones:* (so throughout.)

he hath authority from the chief priests to bind all that call upon thy name." But the Lord said to him, "Go; for this very man is an instrument of my own choosing, to carry my name before the nations and kings and the children of Israel; for I will show him how many things he must suffer on account of my name."

Then Ananias went, and entered the house, and putting his hands upon him, said, "Saul! brother! the Lord — even Jesus, who appeared to thee on the road by which thou camest — hath sent me, that thou mayest recover sight, and be filled with the Holy Spirit." [a] And immediately there fell from his eyes as if scales, and he recovered sight; and standing up, he was baptized; and he took food, and was strengthened.

And he was with the disciples that were at Damascus, for some days. And immediately in the synagogues he proclaimed Jesus, that he is the **Son of God.** And all who heard him were astonished, and said, "Is not this the same one who at Jerusalem ravaged those who called on this name, and had come here for the same purpose, that he might bring them bound before the chief priests?" But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Messiah.

Then when many days had passed, the Jews planned together to kill him; but their plot became known to Saul. And they even watched the gates day and night, in order to kill him. But the disciples took him at night, and let him down through the wall, lowering him in a hamper.

And on his coming to Jerusalem, he attempted to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and told them how he had seen the Lord on his journey, and that he had spoken to him, and that at Damascus he had spoken boldly in the name of Jesus. And he continued with them, going in and going out at Jerusalem, speaking boldly in the name of the Lord; and he often talked and disputed with the Grecian Jews.

(ix. 15–29.)

[a] Or, *with holy spirit.*

But they plotted to kill him; and the brethren becoming aware of it, brought him down to Cæsarea, and sent him away to Tarsus.

So then the congregations throughout all Judea and Galilee and Samaria had quietness, and were built up; and, walking in the fear of the Lord and with the help of the Holy Spirit, were multiplied.

AND as Peter was traveling about through all parts of the country, he came down also to the saints who dwelt at Lydda. And there he found a man named Æneas, who had lain on the bed eight years, for he was paralytic. And he said to him, "Æneas, Jesus Christ healeth thee: arise, and make thine own bed." And immediately he arose: and all who dwelt at Lydda and in the Sharon saw him; and they turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha (which is translated, Dorcas): this woman was full of good works and compassionate deeds which she did. And it came to pass in those days, that she was sick, and died; and they bathed her, and laid her in an upper room. And as Lydda was near to Joppa, the disciples, having heard that Peter was there, sent two men to him, entreating him, "Delay not to come to us."

Then Peter arose, and went with them; and on his coming they brought him into the upper room; and all the widows stood by him weeping, and showing the tunics and mantles which Dorcas had made while she was with them. But Peter, having put them all outside, kneeled down, and prayed; and he turned toward the body, and said, "Tabitha, arise." And she opened her eyes; and seeing Peter, she sat up. And he gave her his hand, and raised her up; and he called the saints and the widows, and presented her alive. And it became known throughout all Joppa; and many believed on the Lord. And he remained many days in Joppa, with one Simon, a tanner.

Now a certain man in Cæsarea, named Cornelius, a centurion[a]

[a] Or, *captain*.

of the cohort [a] called the Italian cohort,[a] a devout man, and one who feared God with all his household, who did many benefactions to the people, and prayed to God always,— saw in a vision distinctly, about the ninth hour [b] of the day, an angel of God coming in to him, and saying to him, "Cornelius!" And he, looking intently at him, and being frightened, said, "What is it, Sir?" And he said to him, "Thy prayers and thy benefactions have gone up for a memorial before God. And now send men to Joppa, and bring hither one Simon, who is surnamed Peter: he is a guest with one Simon, a tanner, whose house is by the seaside." And when the angel who spoke to him had gone, he called two of his house-servants, and a devout soldier of those that constantly attended him; and having explained everything to them, he sent them to Joppa.

Now on the next day, as they were on their journey, and were coming near to the city, Peter went up on the house-top to pray, about noon. And he became hungry, and desired to eat; but while they were preparing, a trance came upon him; and he saw the heaven opened, and a kind of vessel descending, like a large linen cloth let down by four corners upon the earth; in which were all kinds of four-footed animals and reptiles of the earth, and birds of the air. And a voice came to him, **"Arise, Peter; kill, and eat."** But Peter said, "By no means, Lord; for I have never eaten anything common and unclean." And a voice came to him a second time, **"What GOD hath made clean, do not THOU make unclean."** [c] And this took place three times; and immediately the vessel was taken up into the heaven.

Then while Peter was at a loss with himself as to what the vision which he had seen might mean, the men who had been sent by Cornelius, having inquired for Simon's house, stood at the gate, and called and inquired whether Simon, who was surnamed Peter, was being entertained there. And while Peter was meditating on the vision, the Spirit said, "Behold, three men are seeking for thee. But arise, and go down, and go with them, without the least hesita-

[a] Or, *regiment*. [b] 3 o'clock P.M. [c] Gr., *common*.

tion;[a] for I have sent them." Then Peter went down, and said to the men, "See! I am the one for whom ye are seeking: what is the cause for which ye are here?" And they said, "Cornelius, a centurion, a righteous man and one who feareth God, and of good repute among all the nation of the Jews, was warned by a holy angel to send for thee to come to his house, and to hear words from thee." So he invited them in, and entertained them.

Then on the next day he arose and went with them; and some of the brethren from Joppa accompanied him. And on the morrow they came to Cæsarea. And Cornelius was expecting them, and had called together his relatives and his intimate friends. And it came to pass, that when Peter came in, Cornelius met him, and fell at his feet, and made obeisance to him. But Peter raised him up, saying, "Stand up; for I myself am also a man." And as he was talking with him, he went in, and found many who had come together: and he said to them, "Ye know how unlawful it is for a Jew to associate with or to come to a foreigner; but God hath shown **me** that I should not call any man common or unclean; therefore I came without objecting, as soon as I was sent for. I ask therefore for what purpose ye sent for me."

Then Cornelius said: "Four days ago, until this hour, I was seated in my house observing the ninth hour of prayer; and lo! a man in bright apparel stood before me, and said, 'Cornelius, thy prayer is heard, and thy benefactions are remembered before God. Send therefore to Joppa, and call unto thee Simon who is surnamed Peter: he is guest in the house of Simon a tanner, by the seaside.' I therefore sent to thee at once, and thou hast acted nobly in coming. Now then we are all here present before God, to listen to all things that have been commanded thee by the Lord."

Then Peter opened his mouth, and said: "In truth I am discovering that God is not a respecter of persons; but on the contrary, in every nation he that feareth him and worketh righteousness is acceptable to him. He sent the message to the children of Israel,

[a] Or, *making no distinction.*

declaring **Good-tidings** of peace through Jesus Christ (the same is Lord of all). Ye yourselves know the report that went throughout all Judea, beginning from Galilee, after the baptism which John proclaimed — concerning Jesus of Nazareth, that God anointed him with the Holy Spirit[a] and with power; and that he went about doing good, and healing all that were oppressed by the Devil; for God was with him. And we are witnesses of all things that he did in the country of the Jews and in Jerusalem; but they killed him, hanging him upon a cross.[b] This man God raised up on the third day, and caused him to be plainly seen, not by all the people, but by witnesses designated by God beforehand, even by us, who ate and drank with him after his rising from the dead. And he charged us to proclaim to the people, and to attest that he is the very one who hath been appointed by God to be judge of living and dead. To him all the prophets testify, that through his name every one who hath faith in him receiveth remission of sins."

While Peter was yet speaking these words, the Holy Spirit fell upon all those who listened to the Word. And the Jewish believers who had come with Peter were astonished, because that even upon the Gentiles the gift of the Holy Spirit was poured out; for they heard them speaking in other languages, and praising God. Then Peter said, "Surely no one can forbid the water, that these should not be baptized, who have received the Holy Spirit even as we did?" And he directed that they should be baptized in[c] the name of Jesus Christ. Then they entreated him to remain a few days.

Now the apostles and the brethren that were in Judea heard that the Gentiles also had received the word of God. And when Peter had come up to Jerusalem, some of the Jewish believers contended with him, saying that he had gone in to Gentiles, and had eaten with them. But Peter began and explained the matter to them in detail, saying:

"I was in the city of Joppa, praying: and in a trance I saw a

[a] Or, *with holy spirit.* [b] Gr., *tree*, or, *wood.* [c] Or, *by.*

vision; a kind of vessel descending, like a large linen cloth let down by four corners from the heaven; and it came even to me; and when I had looked intently upon it, I took notice, and saw the four-footed animals of the earth, and the wild beasts, and the reptiles, and the birds of the air. And also I heard a voice saying to me, **"Arise, Peter; kill, and eat."** But I said, "By no means, Lord; for a common or unclean thing hath never entered into my mouth." But a voice answered a second time from the heaven, **"What GOD hath made clean, do not THOU make unclean."** [a] And this was done three times; and all were drawn up again into the heaven. And already three men were standing before the house in which I was, having been sent to me from Cæsarea. And the Spirit told me to go with them, without hesitation.[b] And these six brethren went with me; and we entered the man's house; and he told us that he had seen an angel standing in his house and saying, 'Send to Joppa, and bring Simon who is surnamed Peter, who will speak words to thee, by which thou shalt be saved, thou and all thy household. And as I began to speak, the Holy Spirit fell on them, even as on us at the first. Then I remembered the word of the Lord,[c] that he said, **'John indeed baptized with water; but ye shall be baptized with the Holy Spirit.'** Since then God gave to them the same gift as he did to us, on our believing on the Lord Jesus Christ, was I one that had power to hinder [d] God?" And on hearing these things, they were content, and gave glory to God, saying, "Then to the Gentiles also hath God granted repentance unto Life."

THEN those who were dispersed upon the trouble that arose on account of Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the Word to none but to Jews. But there were some of them, Cyprians and Cyreneans, who, on coming to Antioch, spoke also to the Greeks, declaring the **Good-tidings** of the Lord Jesus.

(xi. 6–20.)

[a] Gr., *common*: that is, ceremonially unclean. [b] Or, *discriminating*.
[c] Or, *Master*. [d] Or, *forbid*.

And the hand of the Lord was with them; and a great number believed and turned to the Lord.

And the report concerning them came to the ears of the congregation that was at Jerusalem; and they sent forth Barnabas to Antioch; who, on his coming and seeing the grace [a] of God, was glad; and he exhorted them all, that with intentness of heart they should hold fast to the Lord: for he was a good man, and full of the Holy Spirit [b] and of faith. And great numbers were added to the Lord. And he went to Tarsus to seek for Saul; and having found him, he brought him to Antioch. And for a whole year they met with the congregation, and taught many people.

And the disciples were for the first time called **Christians** at Antioch.

Now in those days prophets came down from Jerusalem to Antioch. And one of them, whose name was Agabus, stood up and signified by the Spirit, that there was about to be a great famine over all the world: (which came to pass in the time of Claudius.) And the disciples — each one according to his ability [c] — resolved to send assistance to the brethren dwelling in Judea: which also they did, sending it to the elders by the hands of Barnabas and Saul.

About that time Herod the king laid hands upon some of the congregation, to do them harm. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to seize Peter also. (Then were the days of the unleavened bread.) And having seized him, he put him in prison, delivering him to four quaternions [d] of soldiers to guard him; intending to bring him out to the people after the Passover. Peter therefore was kept in the prison; but prayer was made earnestly to God by the congregation on his behalf.

(xi. 21—xii. 5.)

[a] Or, *gift*, or, *loving-favor*.
[b] Or, *full of holy spirit*.
[c] Gr., *as he was prospered*.
[d] Squads of four each.

And when Herod was about to bring him out, the same night Peter was sleeping between two soldiers, bound with two chains; and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shone in the cell; and striking Peter's side he awoke him, and said, "Arise quickly." And the chains fell from his hands. And the angel said to him, "Gird thyself, and bind on thy sandals." And he did so. And he said to him, "Cast thy mantle about thee, and follow me." And he went out, and followed; but he knew not that it was real that was being done by the angel, but thought he was seeing a vision. And having passed the first guard, also the second, they came to the iron gate that leadeth into the city, which opened to them of itself; and they went out, and passed along one street; and immediately the angel departed from him.

Then Peter came to himself, and said, "Now I know in reality that the Lord hath sent forth his angel, and rescued me out of the hand of Herod, and from all the expectation of the people of the Jews." And having reflected upon it, he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together and were praying. And when he had knocked at the wicket of the gate, a maid named Rhoda came to answer; and recognizing the voice as Peter's, from joy she did not open the gate, but ran in and told that Peter was standing before the gate. And they said to her, "Thou art crazy." But she asserted positively that it was so. Then they said, "It is his angel." But Peter continued knocking; and they opened the door and saw him, and were astonished. But he made a sign to them with the hand to keep quiet, and related to them how the Lord had brought him forth out of the prison, and said, "Tell these things to James, and to the brethren;" and going out, he went to another place.

Then as soon as it was day, there was no little perplexity among the soldiers as to what had become of Peter. And Herod searched for him; but not finding him, he examined[a] the guards, and com-

[a] By scourging, or torture.

manded that they should be put to death. And he went down from Judea to Cæsarea, and abode there.

And he was very angry with the Tyrians and Sidonians. But they came to him with one mind, and having gained the favor of Blastus the king's chamberlain, they begged for peace, because their country was fed from the king's country. And on an appointed day, Herod, having arrayed himself in royal apparel, sat upon an elevated seat, and made a speech to the people. And the people shouted, "The voice of a god, and not of a man!" And instantly an angel of the Lord smote him, because he did not give the glory to God; and becoming eaten by worms, he died.

BUT the word of the Lord gained strength and made progress. And Barnabas and Saul returned from Jerusalem, having accomplished their service, and brought with them John who was surnamed Mark.

Now there were, in the congregation at Antioch, prophets and teachers,— Barnabas, and Simeon who was called Black, and Lucius the Cyrenean, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they were worshiping the Lord, and fasting, the Holy Spirit said, "Set apart for me, at once, Barnabas and Saul, for the work to which I have called them." Then, having fasted and prayed, and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And having come to Salamis, they proclaimed the word of God in the synagogues of the Jews: (and they had John as their attendant.) And when they had gone through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet, whose name was Bar-Jesus, who was with the governor,[a] Sergius Paulus, an intelligent man. And the governor called Barnabas and Saul to him, and sought to hear the word of God. But Elymas the magician (for so is his

[a] Gr., *proconsul.*

name translated) opposed them, seeking to turn aside the governor from **the Faith.** But Saul (who is also Paul), filled with the Holy Spirit,[a] looked intently at him, and said, "O full of all craftiness and all villainy, thou son of the Devil, thou enemy of all righteousness, wilt thou not cease to oppose the straight ways of the Lord? And now, see! the hand of the Lord is upon thee; for thou shalt be blind, and shalt not see the sun for a time." And instantly dimness and darkness fell upon him; and he went about, seeking for some one to lead him by the hand. Then the governor, seeing what had taken place, believed, being astonished at the Teaching of the Lord.

THEN Paul and his company put to sea from Paphos, and came to Perga of Pamphylia; but John left them, and returned to Jerusalem. And they passed through from Perga, and came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. And after the reading of the Law and the Prophets, the presidents of the synagogue sent to them, saying, "Brethren, if ye have in mind any word of exhortation for the people, speak." Then Paul stood up, and waving his hand, said:

"Men of Israel, and ye that fear God, listen. The God of this people Israel chose our fathers, and lifted up the people in their sojourning in the land of Egypt, and with a high arm brought them forth out of it. And for a period of about forty years he cared for them as a nurse in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for a possession; and after that he gave them judges for about four hundred and fifty years, until Samuel the prophet. And then they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And he set him aside, and raised up David to them for a king; to whom he gave testimony, saying, **'I have found David the son of Jesse, a man after my own heart, who will do all my desires.'** Of this man's pos-

[a] Or, *with holy spirit.*

terity hath God, according to promise, brought unto Israel a Savior — Jesus, John having before his coming proclaimed to all the people of Israel a baptism of repentance. And while John was fulfilling his course, he said, 'Whom do ye suppose me to be? I am not **He.** But behold! one is coming after me whose shoes I am not worthy to untie.'

"Brethren, children of the race of Abraham, and those among you who fear God, to us is the word of this salvation sent forth. For those who dwell in Jerusalem, and their rulers, not recognizing him nor the utterances of the prophets that are read every Sabbath, fulfilled them by condemning him. And though they found not a single cause for his death, they demanded of Pilate that he should be put out of the way. And when they had accomplished all things that had been written concerning him, they took him down from the cross,[a] and laid him in a tomb. But God raised him from the dead; and he was seen during many days by those who had come up with him from Galilee to Jerusalem — those who are now his witnesses to the people.

"And we bring you **Good-tidings** of the promise made to the fathers, that God hath completely fulfilled the same to their children, in raising up Jesus: as it is also written in the second Psalm, **'Thou art my Son; this day I have begotten thee.'** And that he raised him from the dead, no more to return to corruption, he spoke in this manner: **'I will give you the holy things of David, the promised things.'** Wherefore he saith also in another Psalm, **'Thou wilt not give up thy Holy One to see corruption.'** For David, when he had in his own generation served the will of God, fell asleep, and was laid with his fathers, and saw corruption; but he whom God hath raised up, did not see corruption.

"Be it known to you, therefore, brethren, that through this man is announced unto you remission of sins; and every one who hath faith in this man is made righteous from all things from which ye could not be made righteous by the law of Moses. Take care,

[a] Gr., *tree*, or, *wood*.

therefore, lest that come upon you which is spoken in the Prophets: **'Behold, ye despisers, and wonder, and vanish away; for I work a work in your days, a work which ye will not at all believe, even if one declare[a] it to you fully.'"**

And as they were going out, they entreated that these words might be spoken to them during the week. And when the synagogue was dismissed, many of the Jews and of the devout proselytes followed Paul and Barnabas, who addressed them, and urged them to continue in the grace of God.

Then on the next Sabbath almost the whole city came together to hear the word of God. But when the Jews saw the crowds, they were filled with jealousy, and with reviling contradicted[b] the things spoken by Paul. Then Paul and Barnabas spoke out boldly, and said: "It was necessary that the word of God should be spoken first to you. But since ye thrust it away, and judge yourselves to be unworthy of the Eternal Life, behold, we turn to the Gentiles. For so the Lord commanded us: **'I have set thee for a light of the nations, that thou shouldst be for salvation to the ends of the earth.'"**

And the Gentiles were glad on hearing this, and glorified the word of God; and as many as were appointed for Life Eternal believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of rank, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and drove them from their borders. But they shook off the dust of their feet at them, and came to Iconium. And the disciples were filled with joy and with the Holy Spirit.[c]

And at Iconium they went, according to their custom, into the synagogue, and spoke in such a manner that great numbers both of Jews and of Greeks believed. But the unbelieving Jews stirred up and imbittered the minds of the Gentiles against the brethren. Therefore they remained there a long time, speaking boldly in reli-

[a] Or, *relate.* [b] Or, *spoke against.* [c] Gr., *with holy spirit.*

ance on the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided, and some were with the Jews and some with the apostles. And when a movement was being made, both of the Gentiles and of the Jews, with their rulers, to insult and to stone them, they became aware of it, and fled to the cities of Lycaonia — Lystra and Derbe, and the surrounding country; and there they remained, declaring the **Good-tidings.**

AND at Lystra there was sitting a certain man, weak in his feet, a cripple from his birth, who had never walked. This man listened to Paul as he was speaking; and he, looking intently at him, and perceiving that he had faith to be cured, said with a loud voice, "Stand upright on thy feet." And he sprang up, and walked. And the crowds, seeing what Paul had done, raised their voices, saying, in the language of Lycaonia, "The gods have come down to us, having become like men!" And they called Barnabas, **Zeus,**[a] and Paul, **Hermes,**[a] because he was the leader in speaking. And the priest of Zeus, who was in front of the city, brought oxen and garlands to the gates, and was intending to offer sacrifices with the multitudes. But the apostles Barnabas and Paul heard of it, and rent their mantles, and rushed out to the multitudes, calling out and saying, "Men! why are ye doing this? We also are men, of like nature with you; and we bring you **Good-tidings,** in order that ye may turn away from these follies to the Living God,[b] who made the heaven and the earth and the sea and all things that are in them; who in the past generations let all the nations alone to walk in their own ways. And yet he did not leave himself without witness; for he did good, and gave rains from the heaven, and fruitful seasons, filling your hearts with food and gladness." And in saying these things they with difficulty restrained the people from sacrificing to them.

But some Jews came thither from Antioch and Iconium; and

[a] Called by the Romans, *Jupiter*, and *Mercury*, respectively.
[b] Gr., *a Living God.*

having persuaded the multitudes, they stoned Paul, and dragged him out of the city, thinking that he was dead. But, as the disciples were standing about him, he rose up and went into the city.

And on the next day he departed with Barnabas to Derbe. And when they had declared the **Good-tidings** to that city, and had made disciples of many, they returned to Lystra, and to Iconium, and to Antioch, establishing the souls [a] of the disciples, exhorting them to continue in **the Faith,** and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every congregation, they prayed, with fasting, and committed them to the Lord on whom they had believed.

And they passed through Pisidia, and came to Pamphylia. And when they had spoken the Word in Perga, they went down to Attalia; and thence they sailed for Antioch, whence they had been committed to the kind care of God for the work which they had accomplished. And when they had arrived, and had gathered the congregation together, they related all things that God had done with them, and that he had opened a door of faith to the Gentiles.

And they tarried no little time with the disciples.

Now certain men who had come down from Judea were teaching the brethren, saying, "Unless ye be circumcised with the rite of Moses, ye can not be saved." And when Paul and Barnabas had had no little disputation and debate with them, the brethren arranged that Paul and Barnabas, and some of themselves, should go up to Jerusalem to the apostles and elders about this question. Then they, being fitted out for their journey by the congregation, passed through Phenicia and Samaria, telling of the conversion of the Gentiles; and they caused great joy to all the brethren.

And when they came to Jerusalem, they were welcomed by the congregation and by the apostles and the elders, and related all that God had done with them. But some of the sect of the Pharisees

[a] Gr., *minds.*

who were believers, rose up, and said that it was necessary to circumcise them, and to charge them to keep the Law of Moses.

Then the apostles and the elders came together to consider this matter. And after there had been much debate, Peter rose up and said to them: "Brethren, ye know that a long time ago God made choice among us, that by my mouth the Gentiles should hear the word of the **Good-tidings,** and believe. And God — he who knoweth the heart — gave testimony, giving to them the Holy Spirit, even as he did to us; and he made no distinction between us and them, purifying their hearts through faith.[a] Now therefore why do ye provoke God, by putting upon the neck of the disciples a yoke which neither our fathers nor we have been able to carry? for, through the grace of the Lord Jesus, we have faith to be saved, in the same manner as they."

And all the multitude kept silence; and they listened to Barnabas and Paul, as they related what signs and wonders God had done among the Gentiles by them. And after they had left off speaking, James answered, saying:

"Brethren, listen to me. Simeon hath related how God at first regarded the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written: **'After these things I will return; and I will set up again the tent of David that hath fallen down; and I will build up again its ruins, and I will set it up; so that the neglected ones of men may earnestly seek after the Lord,— even all the nations, upon whom my name is named,— saith the Lord, who doeth these things which were known of old.'** Wherefore I give my opinion, that we do not molest those who are turning to God from among the Gentiles; but that we send word to them to abstain from the contaminations of the idols, and from unchastity, and from what is strangled, and from blood. For Moses from ancient generations hath in every city those who proclaim him, being read in the synagogues every Sabbath."

(xv. 6–21.)

[a] Or, *the Faith.*

Then it seemed good to the apostles and the elders, with the whole congregation, to choose men from among themselves, and send them to Antioch with Paul and Barnabas: namely, Judas called Barsabbas, and Silas, leading men among the brethren. And they wrote by them:

"The Apostles and the elders, brethren,[a] to the brethren who are from among the Gentiles in Antioch and Syria and Cilicia, health:

"Whereas we have heard that some from among us have disturbed you with talk, unsettling your minds, (to whom we gave no charge,) it hath seemed good to us, having come to be of one mind, to select men and send to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas; and they will tell you the same things by word of mouth. For it hath seemed good to the Holy Spirit and to us, to lay upon you no greater burden than those things which are necessary: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from unchastity; in keeping yourselves from which ye will do well. Farewell."

So they, being dismissed, went down to Antioch; and having called the congregation together, they delivered the letter. And when they had read it, they rejoiced for the encouragement.[b] And Judas and Silas, being also prophets themselves, exhorted the brethren with many words, and strengthened them. And when they had spent some time there, they were dismissed in peace from the brethren to those who had sent them. But it seemed good to Silas to remain there. And Paul and Barnabas continued at Antioch, teaching and declaring the **Good-tidings** of the word of the Lord: with many others also.

AND after some days Paul said to Barnabas, "Let us return now

[a] Or, *the elder brethren.* [b] Or, *exhortation.*

and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they prosper." And Barnabas was disposed to take with them also John who was called Mark. But Paul did not think it suitable to take with them that man who withdrew from them from Pamphylia, and did not go with them to the work. And there was so much irritation, that they separated from one another; and Barnabas took Mark with him, and sailed away to Cyprus. But Paul, having chosen Silas, went forth, being commended by the brethren to the kind care of the Lord. And he went through Syria and Cilicia, strengthening the congregations.

And he came to Derbe, and to Lystra. And a certain disciple was there, named Timothy, son of a believing Jewish woman, but whose father was a Greek. The same was well spoken of by the brethren that were at Lystra and Iconium. Paul wished this man to go forth with him; and he took him and circumcised him, on account of the Jews that were in those places; for every one knew that his father was a Greek.

And as they went through the cities, they delivered to them for their observance, the injunctions which had been determined by the apostles and elders who were at Jerusalem. So the congregations were established in **the Faith,** and increased in number daily.

And they went through the country of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the Word in Asia. And having come opposite Mysia, they attempted to go into Bithynia, but the Spirit did not permit them; and they passed over Mysia, and came down to Troas.

And at night a vision appeared to Paul: a Macedonian man was standing and imploring him and saying, "Come over into Macedonia, and help us." And when he had seen the vision, immediately we sought to go over into Macedonia, concluding that God had called us to declare the **Good-tidings** to them.

Therefore, setting sail from Troas, we made a straight course to Samothrace, and on the next day to Neapolis; and thence to Phi-

lippi, which is the first city of this part of Macedonia — being a Roman colony. And we spent some time in this city.

And on the Sabbath-day we went outside the gate, by a river-side, where we had understood was a place of prayer; and we sat down and talked to the women who had come together. And a woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, was listening to us; and the Lord opened her heart, to give attention to the things that were spoken by Paul. And when she had been baptized, also her household, she entreated us, saying, "If ye have judged me to be a believer on [a] the Lord, come to my home, and abide there." And she constrained us.

And, as we were going to the place of prayer, a certain maid who had a spirit of divination [b] met us, who brought her masters much profit by fortune-telling. This woman followed closely after Paul and us, and cried out, saying, "These men are servants of God the Most High; and they are announcing to you a way of salvation." And she did this for many days. But Paul was greatly disturbed, and turned and said to the spirit, "I charge thee, by the name of Jesus Christ, to come out from her." And it came out in that very hour.

Then when her masters saw that the hope of their profit was gone, they laid hold on Paul and Silas, and dragged them to the market-place before the rulers; and having brought them to the magistrates, they said, "These men, being Jews, do exceedingly disturb our city; and they are introducing observances which it is not lawful for us to receive or to practise, since we are Romans." And the multitude rose up together against them; and the magistrates, having torn their garments about them, commanded to beat them with rods. And when they had laid many blows upon them, they put them in prison, and commanded the jailer to keep them securely; and he, having received such a charge, put them into the inner prison, and fastened their feet to [c] the timber.

Then about midnight Paul and Silas were praying and singing

[a] Or, *faithful to.* [b] Gr., *a Python.* [c] Or. *into.*

hymns to God; and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken; and all the doors were opened, and the chains of all were loosened. And the jailer, being awakened, and seeing the doors of the prison opened, drew his sword, and was about to kill himself, because he supposed that the prisoners had escaped. But Paul called out with a loud voice, saying, "Do thyself no harm; for we are every one here." And he called for lights, and rushed in, and full of trembling fell down before Paul and Silas; and he brought them out, and said, "Sirs, what must I do that I may be saved?" And they said, "Believe on the Lord Jesus, and thou shalt be saved: thou and thy household." And they spoke the word of God to him, and to all that were in his house. And he took them the same hour of the night, and washed their wounds; and he was baptized, he and every one of his, immediately. And he brought them up into his house, and set food before them. And he rejoiced greatly, with his whole household, having become believers in God.

And when it was day, the magistrates sent the officers, saying, "Let those men go." And the jailer reported the words to Paul: "The magistrates have sent to let you go; now therefore come out, and go in peace." But Paul said to them: "They have beaten us, — publicly,— without trial,— although we are Roman citizens,— and have put us in prison; and now do they thrust us out secretly? No, indeed; but let them come themselves and bring us out." And the officers reported these words to the magistrates; and they were frightened on hearing that they were Roman citizens; and they came and entreated them; and they brought them out, and asked them to go away from the city. And having come out from the prison, they went into the house of Lydia; and when they had seen the brethren, and encouraged [a] them, they departed.

AND when they had passed through Amphipolis and Apollonia,

(xvi. 26—xvii. 1.)

[a] Or, *exhorted.*

they came to Thessalonica, where there was a synagogue of the Jews. And Paul, according to his custom, went in to them, and for three Sabbaths discoursed to them from the Writings, explaining and showing that it was necessary that the Messiah should suffer, and rise again from the dead; and that "this Jesus, whom I announce to you, is the Messiah." And some of them were convinced, and attached themselves to Paul and Silas; also of the devout Greeks a great number, and of the women of rank not a few.

But the Jews, being moved with jealousy, took to themselves some vile men of the market-loungers, and gathering a mob, threw the city into confusion; and they attacked the house of Jason, and sought to bring them out to the crowd; but not finding them, they dragged Jason and some of the brethren before the city magistrates, shouting, "These fellows who have turned the world upside down have come hither at last, and Jason hath entertained them; and they are all doing contrary to the edicts of Cæsar, for they say that there is another king — Jesus." And they disturbed the people and the rulers of the city, as they heard these things; and they took security from Jason and the others, and let them go.

THEN immediately the brethren sent away Paul and Silas by night to Berea; and when they arrived there, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica; for they received the Word with all eagerness of mind, and examined the Writings daily to see whether these things were so. Many of them therefore believed: also of the Grecian women of rank, and of the men, not a few.

But when the Jews of Thessalonica had learned that the word of God was proclaimed by Paul at Berea also, they came thither, and stirred up and disturbed the people. And then immediately the brethren sent Paul away, to go as if toward the sea; but Silas and Timothy remained there. But those who conducted Paul brought him to Athens; and having received a message to Silas and Timothy that they should come to him as soon as possible, they departed.

(xvii. 2–15.)

Now while Paul was waiting for them at Athens, his spirit was stirred within him as he observed the city to be full of idols. So he argued in the synagogue with the Jews and the devout persons, and in the market-place every day with those who happened to meet him. And some also of the Epicurean and Stoic philosophers disputed with him.

And some were saying, "What doth this chatterer[a] mean to say?" But others, "He seemeth to be an announcer of foreign gods:" (because he proclaimed **Jesus** and the **Resurrection.**[b]) And they took hold of him, and brought him before the Mars Hill court, saying, "Are we able to understand what this new Teaching is, that is spoken by thee? for thou art bringing some startling things to our ears: we would like to know, therefore, what these things mean." (Now all the Athenians and the foreigners residing among them, devote their leisure to nothing else than either to tell or to listen to something newer.) Then Paul, having taken his stand in the midst of the Mars Hill court, said:

"Ye men of Athens, I perceive that in everything ye are very religious.[c] For as I was passing along and observing the objects of your worship, I found even an altar on which was inscribed, '**To an Unknown God.**' What therefore ye worship without knowing, that am I making known[d] to you. The God who made the world and all things therein,—this one, since he is Lord of heaven and earth, dwelleth not in sanctuaries made with hands; nor is he provided for by human hands as if he needed anything, since he himself giveth life and breath and all things to all; and he hath made of one nature every nation of men to dwell on all the face of the earth, and hath determined their appointed seasons and the bounds of their dwelling; that they should seek God, if perhaps they might grope after him and find him; although indeed he is constantly not far from each one of us; for by him we live, and move, and are: as even some of your own poets have said, '**For we are indeed his off-**

[a] Gr., *word scatterer.*
[b] Gr., **Anastasis.**
[c] Or, *much given to worship.*
[d] Gr., *announcing plainly.*

spring.' Since then we are the offspring of God, we ought not to think that what is divine is like to gold, or silver, or stone,—a thing carved by the art and device of man. The times of ignorance, then, God hath overlooked; but now he declareth to all men everywhere that they should repent; because he hath determined a day in which he will judge the world in righteousness by a man whom he hath appointed; and hath given assurance to all men by raising him from the dead."

When they heard of a resurrection of dead men, some jeered; but others said, "We will hear thee yet again concerning this." But some men adhered to him and believed, among whom were even Dyonisius a Mars Hill judge: also a woman named Damaris; and others with them.

AFTER these things he departed from Athens, and came to Corinth. And finding a certain Jew named Aquila, of Pontus by birth, lately come from Italy with his wife Priscilla, (because Claudius had commanded all the Jews to depart from Rome,) he came to them: and because he was of the same trade, he abode with them, and worked; for they were tent-makers by trade. And he discoursed in the synagogue every Sabbath, and sought to persuade both Jews and Greeks.

Now when Silas and Timothy came down from Macedonia, Paul was earnestly engaged in discoursing, testifying to the Jews that Jesus is the Messiah. And when they opposed themselves and reviled, he shook out his garments, and said to them, "Your blood be upon your own heads: with a clear conscience from this time I will go to the Gentiles." And he departed from them, and went into the house of a man named Titius Justus, one who worshiped God, whose house was near the synagogue. But Crispus, the president of the synagogue, believed on the Lord, with all his household: also many of the Corinthians who heard, believed and were baptized.

And the Lord said to Paul in a vision at night: **"Be not afraid, but speak on, and be not silent; for I am with thee; and no one shall lay hands upon thee to harm thee; for I have many people**

in this city." And he continued there a year and six months, teaching the word of God among them.

THEN when Gallio was governor [a] of Achaia, the Jews with one accord arose against Paul, and brought him before the tribunal, saying, "This fellow is inciting men to worship God contrary to the law." But as Paul was about to open his mouth, Gallio said to the Jews, "If this were a matter of injustice or of criminality, I might reasonably listen to you: but if there are questions about words and names and your own law, see to it yourselves; I am not inclined to be a judge of such things." And he drove them away from the tribunal. And the crowd seized Sosthenes the president of the synagogue, and beat him before the tribunal. But none of these things gave concern to Gallio.

And Paul, having remained there many days longer, took leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head at Cenchrea,[b] for he had a vow. And they came to Ephesus; and he took leave of them there; but he himself went into the synagogue, and debated with the Jews. And on their asking him to remain a longer time, he did not consent, but took leave of them, saying, "I will return to you again, if God so willeth," and set sail from Ephesus. And having arrived at Cæsarea, he went up and saluted the congregation, and went down to Antioch. And after spending some time there, he departed, and traveled through the country of Galatia and Phrygia in order, strengthening all the disciples.

Now a certain Jew, named Apollos, an Alexandrian by birth, an eloquent [c] man, came to Ephesus; and he was able in the Writings. This man had been orally taught **the Way** of the Lord; and being fervent in spirit, he was speaking and teaching diligently the things concerning Jesus, knowing only the baptism of John. This man began to speak boldly in the synagogue. And Priscilla and Aquila

[a] Or, *proconsul.* [b] Gr., **Kenchreae.** [c] Or, *learned.*

having heard him, took him to themselves, and explained to him **the Way** of God more fully. And when he was disposed to pass over unto Achaia, the brethren encouraged him, and wrote to the disciples to welcome him; and when he had arrived, he was very helpful by his gift to those who had believed; for he thoroughly confuted the Jews, publicly, proving by the Writings that Jesus is the Messiah.

AND while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus, and found some disciples, to whom he said, "Did ye receive the Holy Spirit when ye believed?" And they answered, "No: we did not even hear whether there is a Holy Spirit."[a] Then he said, "Unto[b] what then were ye baptized?" And they said, "Unto[c] the baptism of John." Then Paul said, "John baptized a baptism of repentance, saying to the people that they should believe on him who was coming after him: that is, on Jesus." On hearing this, they were baptized unto[d] the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke with other languages, and prophesied. And they were about twelve men in all.

And he went into the synagogue, and spoke boldly for three months, discoursing and persuading concerning the kingdom of God. But when some were hardened and unbelieving, and spoke evil of **the Way** before the multitudes, he withdrew from them, and separated the disciples, and discoursed daily in the school of Tyrannus. And this continued for two years; so that all the people of Asia heard the word of the Lord — both Jews and Greeks.

And God wrought works of power of no common sort by the hands of Paul: so that even napkins or aprons were carried away to the sick from his touch,[e] and the diseases were removed from them, and the wicked spirits went out. But some of the strolling Jews, exorcists, also undertook to name over those who had wicked spirits the name of the Lord Jesus, saying, "I adjure you, by that Jesus

[a] Or, *whether the Holy Spirit is.* [b] Or, *into.* [c] Ibid. [d] Ibid. [e] Gr., *skin.*

whom Paul is proclaiming." And there were seven sons of one Skeva, a Jew, a chief priest, who were doing this. But the wicked spirit answered them, "Jesus I know, and I am acquainted with Paul; but you — who are ye?" And the man in whom the wicked spirit was, sprang upon them, and mastered them, and overcame them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, who dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was exalted.

And many of those who believed, came, confessing and telling their practises. And many of those who had practised magical arts, brought their books together, and burned them in the sight of all; and they reckoned up the value of them, and found it to be fifty thousand pieces of silver.[a] So the word of the Lord made progress and grew strong, with great power.

AFTER these things were accomplished, Paul resolved in his mind, that, after going about through Macedonia and Achaia, he would go to Jerusalem; saying, "After I have been there, I must visit Rome also." And having sent into Macedonia two of those who attended him — Timothy and Erastus, he himself remained in Asia for a while.

And about that time there arose no small disturbance concerning **the Way.** For a man named Demetrius, a silversmith, who made shrines[b] of Artemis,[c] brought no little business to the artificers, whom he called together, with the workmen of that business, and said: "Men, ye know that from this business we have our wealth. And ye observe and hear, that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away many people, saying that those are not gods which are made with hands: and not only is this our trade in danger of coming into dis-

[a] Probably *drachmas*: total amount about nine thousand dollars, or one thousand and eight hundred pounds sterling.

[b] Gr., *sanctuaries*.

[c] Called *Diana* by the Romans.

repute, but also that the temple of the great goddess Artemis should be accounted for nothing, and also that she should be cast down from her majesty,— she whom all Asia and the world worship." On hearing this, they became full of excitement, and kept shouting, "Great is Artemis of the Ephesians!" And the city was filled with the confusion; and they rushed with one accord into the theater, having seized Gaius and Aristarchus,— Macedonians, Paul's fellow-travelers. And when Paul was disposed to go in to the people, the disciples did not permit him. And also some of the Presidents-of-the-festivals,[a] who were friendly to him, sent to him and entreated him not to venture into the theater.

Then some shouted one thing, and some another; for the crowd was in confusion; and the most of them knew not for what cause they had come together. Then they brought Alexander out of the crowd, the Jews pushing him to the front. And Alexander made a signal with his hand, and would have made a defense to the people. But on their perceiving that he was a Jew, there came one voice from them all for about two hours, shouting, "Great is Artemis of the Ephesians!"

Then the recorder, having quieted the crowd, said: "Ye men of Ephesus, what man is there who doth not know that the city of the Ephesians is temple-keeper of the great Artemis, even the one that fell out of heaven? Therefore, as these things cannot be contradicted, ye ought to keep quiet, and do nothing rash. For ye have brought hither these men, who are neither robbers of temples nor revilers of our goddess. If therefore Demetrius and the artificers who are with him, have a case against any one, the court-days are kept, and there are judges: let them bring charges against one another. But if ye demand anything besides, it shall be decided in the regular assembly. For indeed we are in danger of being called to account for this day's riot, there being no reason that we can give as an excuse for this mob." And having said this, he sent the crowd away.

(xix. 28–41.)

[a] Gr., *Asiarchs.*

Then, after the tumult had ceased, Paul, having sent for the disciples and exhorted them, took leave of them, and departed, to go into Macedonia.

And when he had gone about through those regions, and encouraged the brethren with many words, he came into Greece. And when he had spent three months there, a plot was laid for him by the Jews, as he was about to set sail for Syria; and so he resolved to return through Macedonia. And there accompanied him, Sopater, son of Pyrrhus, a Berean; Aristarchus and Secundus, of the Thessalonians; also Gaius of Derbe, and Timothy; and Tychicus and Trophimus, of Asia. But these went on before, and waited for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came to them to Troas in five days; and we remained there seven days.

And on the first day of the week, when we had assembled together to break bread, Paul discoursed to them, intending to depart on the morrow, and prolonged his discourse until midnight. And there were many lamps in the upper room where they were assembled. And a youth named Eutychus was sitting in the window, and had fallen into a deep sleep; and as Paul discoursed yet longer, he was borne down by sleep, and fell down from the third story, and was taken up dead.[a] But Paul went down and fell on him, and embraced him, and said, "Make no disturbance, for his life is in him." And when he had gone up and broken the bread and eaten, and had conversed with them a long while, even until daybreak, so he departed. And they brought the lad alive, and were not a little comforted.

Then we proceeded to the ship, and set sail for Assos, intending there to take Paul on board; for so he had arranged, intending himself to go on foot. And when he met us at Assos, we took him on board, and came to Mitylene. And sailing thence, we came the

[a] Or, *for dead.*

next day opposite Chios; and the following day we put in at Samos; and having made a stop at Trogyllium, we came on the next day to Miletus. For Paul had determined to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

And from Miletus he sent to Ephesus, and summoned the elders of the congregation. And when they had come to him, he said to them: "Ye yourselves know, from the first day that I came into Asia, how, all the time I was with you, I served the Lord with all humility and with tears, and with trials that befell me by the plots of the Jews: that I did not refrain from telling you anything that was for your benefit; and that I taught you publicly, and from house to house, testifying to both Jews and Greeks repentance toward God and faith toward our Lord Jesus. And now I go bound in my spirit to Jerusalem, not knowing the things that shall happen to me there, only that the Holy Spirit testifieth to me that bonds and afflictions await me in every city. But I regard my life as of no value to myself, if I may accomplish my course and the ministry[a] which I received from the Lord Jesus, fully to testify the **Good-tidings** of the loving-favor of God. And now I know that ye will see my face no more — all ye among whom I have gone about proclaiming the kingdom. Wherefore I protest to you this day, that I am clear from the blood of all men; for I have not refrained from declaring to you all the counsel of God. Take heed to yourselves, and to all the flock in which the Holy Spirit hath made you pastors,[b] to care for the congregation of the Lord, which he obtained by his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock: even from among yourselves will men arise, speaking perverted things, to draw away the disciples after them. Wherefore be watchful, remembering that for three years, night and day, I did not cease to admonish every one with tears. And now I commend you to the Lord, and to the word of his grace, which is able to build up, and to give the inheritance among

[a] Or, *service.*

[b] Or, *overseers*, or, *bishops.*

all that are sanctified. I have coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands have rendered service for my own needs, and for the needs of those who have been with me. In all things I have given you an example, that so toiling ye ought to help the weak, and to remember the words of the Lord Jesus, that he said, **'It is a blessed thing rather to give than to receive.'"**

And when he had said these things, he kneeled down, and prayed with them all. And there was much weeping of them all; and they fell upon Paul's neck, and kissed him ardently, being grieved especially for the word which he had spoken, that they should look upon his face no more. And they brought him on his way to the ship.

AND when we had put to sea, having torn ourselves away from them, we went with a straight course to Cos, and on the next day to Rhodes, and thence to Patara; and having found a ship going over to Phenicia, we went aboard, and set sail. And having come in sight of Cyprus, we passed it on our left, and sailed for Syria, and came to Tyre; for there the ship was to discharge her cargo. And having found out the disciples, we remained there seven days; and they said to Paul through the Spirit, that he should not go to Jerusalem. And when we had completed the days, we departed, and went on our journey,— they all, with wives and children, accompanying us until we were outside of the city; and we kneeled down upon the beach, and prayed, and bade each other farewell. And we went on board the ship, but they returned to their homes.

And having finished the voyage from Tyre, we arrived at Ptolemais; where we saluted the brethren, and remained with them one day. And on the morrow we departed, and came to Cæsarea; and we entered the house of Philip, who was a herald of the **Good-tidings,**— one of the seven,— and abode with him. Now this man had four daughters — maidens, who prophesied.

And while we were remaining there several days, a prophet named Agabus came down from Judea. And coming to us, he took Paul's girdle, and bound his own feet and hands, and said, "Thus

saith the Holy Spirit, '**Thus will the Jews at Jerusalem bind the man whose girdle this is, and will deliver him into the hands of the Gentiles.**'" And when we heard this, both we ourselves and those of that place implored him not to go up to Jerusalem. Then Paul answered, "What are ye doing, weeping and breaking my heart? for I am ready not only to be bound but even to die at Jerusalem for the name of the Lord Jesus." And as he would not be persuaded, we desisted, saying, "The will of the Lord be done."

AND after those days, we made ourselves ready, and went up toward Jerusalem. And some of the disciples from Cæsarea also went with us, to introduce us to one Mnason, of Cyprus, an early disciple, by whom we should be entertained. And on our coming to Jerusalem, the brethren received us gladly.

Then on the next day Paul went in with us to James; and all the elders were present. And having saluted them, he related in detail [a] the things which God had wrought among the Gentiles by his ministry; and they, when they had heard him, gave glory to God.

And they said to him, "Thou seest, brother, how many tens of thousands of believers there are among the Jews; and they are all zealous for the Law; and they have been told concerning thee, that thou teachest all the Jews who are among the Gentiles an apostasy from Moses, telling them not to circumcise their children, nor to observe the rites. What then? they will certainly hear that thou art come. Therefore do this that we tell thee. There are among us four men who have a vow on them: take these with thee, purify thyself with them, and pay their charges, so that they may shave their heads; and all will know that the things which they have been told concerning thee are nothing, but that thou thyself so walkest as to observe the Law. But regarding the Gentile believers, we have sent word, giving our judgment that they should keep themselves from what is sacrificed to idols, and from blood, and from what is strangled, and from unchastity."

(xxi. 12–25.)

[a] Gr., *one by one.*

Then on the next day Paul took the men with him, and purifying himself with them, went into the temple, and gave notice of the accomplishment of the days of purification, until the offering should have been brought for each one of them.

And when the seven days were nearly completed, some Jews from Asia, noticing him in the temple, stirred up all the crowd, and laid hands on him, shouting, "Men! Israelites! help! this fellow is the man who teacheth all men everywhere against the people and the Law and this place; and besides, he hath brought even Greeks into the temple, and hath defiled this holy place." (For they had before this seen Trophimus the Ephesian in the city with him, whom they supposed[a] that Paul had brought into the temple.)

And the whole city was in commotion, and the people ran together; and they seized Paul, and dragged him outside of the temple; and immediately the doors were shut. And as they were seeking to kill him, a report came up to the commandant of the garrison, that all Jerusalem was in an uproar. And immediately he took soldiers and centurions, and ran down upon them; and they, on seeing the commandant and the soldiers, left off beating Paul. Then the commandant came near and took hold of him, and gave orders that he be bound with two chains, and inquired who he was, and what it was that he had done. And some in the crowd shouted one thing, and some another; but as he was unable to ascertain the truth on account of the uproar, he commanded that he be taken into the castle.[b] And when he came upon the stairs, it came to pass that he was carried by the soldiers on account of the violence of the crowd; for the multitude of the people were following, shouting, "Away with him!"

And as Paul was about to be brought into the castle, he said to the commandant, "**Ei exestin moi eipein ti pros se?**"[c] And he said, "Dost **thou** know Greek? Then thou art not that Egyptian who before these days made an insurrection, and led out into the

[a] Or, *assumed.* [b] Or, *fortress:* Gr., *camp:* (and so elsewhere.)

[c] "*May I say something to thee?*"

wilderness the four thousand men of the Assassins?" But Paul said, "On the contrary, I am a Jewish man, of Tarsus in Cilicia, a citizen of no mean city; and I pray thee, permit me to speak to the people."

Then when he had given him leave, Paul took his stand on the stairs, and motioned with his hand to the people; and when they had become quiet, he spoke to them in the Hebrew language, saying, "Brethren and fathers, listen to my defense which I now make to you." And on perceiving that he was speaking to them in the Hebrew language,[a] they were the more quiet; and he said:

"I AM myself a Jew, born in Tarsus of Cilicia, but brought up in this city, taught at the feet of Gamaliel in accordance with the strictness of the Law received from our fathers; being zealous for God, as ye all are this day. And I persecuted this **Way** unto death, binding and delivering into prisons both men and women: as also the high-priest is my witness, also all the eldership; from whom also having received letters to the brethren at Damascus, I went thither, to bring even those who were there to Jerusalem in bonds, that they might be punished. But it happened to me, as I was on my journey and approaching Damascus, about noon, suddenly there flashed from heaven a great light all around me, and I fell to the ground; and I heard a voice saying to me, **'Saul! Saul! why dost thou persecute me?'** And I answered, 'Who art thou, Sir?' And he said to me, **'I am Jesus the Nazarene, whom thou art persecuting.'** And those who were with me perceived the light, but they understood not the voice of him that spoke to me. And I said, 'What shall I do, Sir?' And the Lord said to me, **'Arise, and go into Damascus; and there it shall be told thee concerning all things which are appointed for thee to do.'** And since I could see nothing, because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus. And one Ananias, a religious man according to the Law, well spoken of

[a] Gr., *dialect*.

by all the Jews who dwelt there, came and stood by me, and said, 'Saul! brother! look up.' And at that very hour I looked up upon him. Then he said, 'The God of our fathers hath made choice of thee to know his will, and to see the **Righteous One,** and to hear a voice from his mouth. For thou shalt be a witness for him unto all men, of what thou hast seen and heard. And now why dost thou delay? Arise, be baptized, and wash away thy sins, calling on his name.' And when I had returned to Jerusalem, and while I was praying in the temple, I fell into a trance, and saw him saying to me, **'Make haste and go quickly out of Jerusalem, because they will not receive thy testimony concerning me.'** And I said, 'Lord, they themselves know that I imprisoned and beat in all the synagogues those who believed on thee; and that when the blood of Stephen thy witness was shed, I myself was standing by and consenting, and guarding the garments of those who killed him.' But he said to me, **'Depart; for I will send thee to the nations afar off.'"**

AND they listened to him as far as this word, and raised their voices, saying, "Away with such a fellow from the earth! for it is not fitting that he should live!" And as they were shouting, and throwing off their mantles, and throwing dust into the air, the commandant ordered that he should be brought into the castle, and directed that he should be examined by scourging,[a] that he might ascertain for what cause they so shouted at him. And when they had stretched him out for the lashes, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman citizen, and who hath not been tried?" And on hearing this, the centurion went to the commandant, and spoke to him, saying, "What dost thou propose to do? for this man is a Roman citizen." Then the commandant came to him and said, "Tell me, art thou a Roman citizen?" And he said, "Yes." And the commandant answered, "I obtained this citizenship with a great sum of

(xxii. 13–28.)

[a] Gr., *with whips.*

money." But Paul said, "But I was so born." Then immediately those who were about to examine him departed from him; and the commandant also was alarmed, on having learned that he was a Roman citizen, and because he had bound him.

AND on the next day, wishing to know for a certainty what he was accused of by the Jews, he loosed him, and commanded the chief priests and all the council to come together; and he brought Paul down, and set him before them.

Then Paul, looking intently on the council, said, "Brethren, I have lived as a citizen in all good conscience before God until this day." And the high-priest Ananias told those who were standing by him to strike [a] his mouth. Then Paul said to him, "God will soon smite thee, thou whitewashed wall; for thou art seated there to judge me in accordance with the law, and art breaking the law in commanding me to be smitten." And those who stood near said, "Dost thou rail at God's high-priest?" Then Paul said, "I was not aware, brethren, that he is the high-priest; for it is written, **'Thou shalt not speak evil of a ruler of thy people.'**"

Then Paul, perceiving that one part were Sadducees and the other Pharisees, cried aloud in the council, "Brethren, I am a Pharisee, a son of Pharisees: concerning a hope even of a resurrection of the dead I am being judged." And on his saying this, there arose a strife between the Pharisees and Sadducees, and the assembly was divided. For Sadducees say that there is no resurrection, nor angel, nor spirit; but Pharisees avow both. And there arose a great clamor: and some of the scribes of the party of the Pharisees stood up, and contended earnestly, saying, "We find nothing bad in this man; what if a spirit hath spoken to him, or an angel—"

And when there had arisen a great dissension, the commandant, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and

[a] Gr., *slap*.

bring him into the castle. And the following night, the Lord stood by him and said, **"Take courage; for as thou hast testified concerning me at Jerusalem, so also must thou testify at Rome."**

And when it was day, some Jews made a conspiracy, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. (And they were more than forty who had made this conspiracy.) And they came to the chief priests and the elders, and said, "We have bound ourselves with a curse, to taste nothing until we have killed Paul. Now therefore do ye, with the council, indicate to the commandant that he should bring him down to you as if ye wished to ascertain the facts about him more accurately; and we are ready to kill him before he shall have come near."

But Paul's sister's son happened on them unawares, and heard their plot; and he went into the castle, and told Paul. Then Paul called to him one of the centurions, and said, "Take this young man to the commandant, for he hath something to tell him." So he took him and brought him to the commandant, and said, "Paul the prisoner called me to him, and asked me to bring this young man to thee, as he hath something to tell thee." Then the commandant took his hand, and going aside by themselves, he asked him, "What is it that thou hast to tell me?" And he said, "The Jews have agreed together to ask thee to bring Paul down to the council tomorrow, as if to inquire somewhat more accurately concerning him. But do not thou be persuaded by them; for there are lying in wait for him more than forty men of them, who have bound themselves under a curse neither to eat nor drink until they have killed him; and now they are ready, expecting a favorable reply from thee."

So then the commandant let the lad go, charging him, "Tell no one that thou hast shown these things to me." And he called to him two of the centurions, and said, "Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night; and provide

beasts to set Paul on, to carry him safely through to Felix the governor." And he wrote a letter in this form:

"Claudius Lysias to the most illustrious governor Felix,—health. This man was seized by the Jews, and was about to be killed by them, when I came upon them with the soldiery, and rescued him, having learned that he was a Roman citizen. And wishing to ascertain the crime of which they were accusing him, I brought him down into their council, and found him to be accused only about questions of their law, but to have nothing laid to his charge deserving of death or of imprisonment. And when it was made known to me that there was a conspiracy against the man, I have sent him to thee at once, also directing his accusers to speak against him before thee."

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris; but on the morrow they left the horsemen to go on with him, and returned to the castle; and these came to Cæsarea and delivered the letter to the governor, and presented Paul before him. And when he had read it, and had inquired of what province he was, and had learned that he was from Cilicia, he said, "I will hear thee fully when thine accusers also have come." And he commanded that he be kept under guard in Herod's palace.

THEN after five days the high-priest Ananias came down, with some of the elders, and an attorney, one Tertullus; and they presented an accusation to the governor against Paul. And Paul having been called, Tertullus began to accuse him, saying:

"Since we are enjoying much peace through thee, and reforms have come to this nation through thy forethought, in every way and everywhere, we accept it, most illustrious Felix, with all thankfulness. But, that I may not hinder thee further, I entreat thee to listen to us briefly in thy reasonableness. For we have found this man a pest, and an inciter of sedition among all the Jews through-

out the world, and a leader of the sect of the Nazarenes: who also attempted to desecrate the temple: whom we seized, and would have judged him in accordance with our law; but the commandant Lysias came, and with great violence took him away out of our hands, commanding his accusers to come before thee: by examining him thyself, thou shalt be able to ascertain from him concerning all these things of which we accuse him." And the Jews also joined in the charge, affirming that these things were so.

Then, the governor having nodded to him to speak, Paul answered:

"Since I know that thou hast been for many years a judge to this nation, I do cheerfully defend myself. For it is in thy power to ascertain that it is not more than twelve days since I went up to Jerusalem to worship; and neither did they find me disputing with any one in the temple, nor attracting the attention of a crowd either in the synagogues or in the city. Nor are they able to prove to thee the things of which they are now accusing me. But I acknowledge this to thee, that according to **the Way** which they call a **Sect,** so do I worship the God of my fathers, believing all things that are according to the Law and are written in the Prophets; having a hope toward God, which these also themselves entertain, that there shall be a resurrection of both the righteous and the unrighteous. In this thing also do I take pains,— to have a clear conscience toward God and toward men, always. Now after some years I came to bring benefactions to my nation, and to make offerings: in doing which they found me purified in the temple, with no crowd, nor with any disorder: but some Jews from Asia — who ought to have been here before thee and accuse me, if they had anything against me. Or, let these men themselves say, what wrongdoing they found when I stood before the council, unless for this one word that I cried as I was standing among them, 'Concerning a resurrection of the dead I am being tried before you this day.'"

But Felix, that he might learn more accurately concerning **the**

Way, put them off, saying,[a] "When Lysias the commandant shall have come down, I will adjudge your matter." And he gave orders to the centurion to guard him, and to let him have indulgence, and not to hinder any one of his friends from ministering to him.

Then after a few days, Felix, being present with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning **the Faith** in Christ Jesus. And as he discoursed concerning righteousness, and self-control, and the coming judgment, Felix became alarmed, and answered, "Go away for the present; and when I find a convenient time, I will send for thee." At the same time he hoped that money would be given him by Paul; and for this reason he sent for him oftener, and conversed with him.

AND when two years had passed, Felix was succeeded by Porcius Festus; and as he wished to win favor with the Jews, he left Paul bound.

Then when Festus had entered upon his province, after three days he went up from Cæsarea to Jerusalem. And the chief priests and the principal men of the Jews made a complaint to him against Paul; and they entreated him that he would send for him to Jerusalem: (seeking advantage against Paul, for they were plotting to kill him on the road.) But Festus answered, that Paul was kept in custody at Cæsarea, and that he himself was about to go thither very soon. "Let those, therefore," said he, "who are of authority among you, go down with me; and if there is anything wrong in the man, let them accuse him."

And after spending not more than eight or ten days among them, he went down to Cæsarea; and on the next day, he took his seat on the tribunal, and commanded Paul to be brought. And when he appeared, the Jews who had come down from Jerusalem stood around him, and brought against him many and heavy charges, which they were unable to prove: while Paul said, by way of defense, "Neither

[a] Or, *saying:* "*When I have learned more accurately concerning the Way, and when Lysias,*" etc.

against the law of the Jews, nor against the temple, nor against Cæsar, have I done any wrong." Then Festus, desiring to gain favor with the Jews, answered Paul, saying, "Art thou willing to go up to Jerusalem, and there be tried concerning these things before me?" But Paul said, "I am standing before Cæsar's tribunal, where I ought to be tried: I have wronged the Jews in not a single thing, as thou also knowest very well. For if I were a wrong-doer, and had done anything deserving of death, I refuse not to die; but if there is nothing in the things of which these are accusing me, no one hath power to give me up to please them. I appeal to Cæsar." Then Festus, after conferring with the council, answered, "Thou hast appealed to Cæsar: to Cæsar thou shalt go."

Now when some days had passed, Agrippa the king and Bernice arrived at Cæsarea, having come to greet Festus. And as they were spending many days there, Festus laid Paul's case before the king, saying: "There is a certain man left a prisoner by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews made complaint, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man as a favor, before the accused have the accusers face to face, and be given opportunity of defense concerning the accusation. And so, on their coming together here, I made no delay, but on the next day sat on the tribunal, and commanded the man to be brought forward: concerning whom the accusers, having taken their stand, brought not a single charge of such wicked things as I had supposed, but had certain questions with him of their own religion,[a] and about one Jesus, a dead man, whom Paul declared to be living. But I, being perplexed in regard to inquiry concerning these things, asked him if he was willing to go to Jerusalem and there be tried concerning these matters. But Paul having appealed to be reserved for the decision of the emperor, I commanded him to be kept in custody until I should send him to Cæsar." Then

[a] Gr., *demon-worship.*

Agrippa said to Festus, "I would like also to hear the man myself." "To-morrow," said he, "thou shalt hear him."

So on the morrow, Agrippa having come, and Bernice, with great display, and having come into the hall of audience, with the military commanders and men of distinction of the city, at the command of Festus Paul was brought in. And Festus said: "King Agrippa, and all ye men who are present with us, ye behold this man, concerning whom all the multitude of the Jews, both at Jerusalem and here, plead with me, crying out that he ought to live no longer. But I found that he had done nothing deserving of death; and as he had himself appealed to the emperor, I decided to send him: concerning whom I have nothing definite to write to my lord. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, an examination being made, I may have something to write. For it seemeth to me an irrational thing, to send a prisoner, and not to specify the charges against him."

Then Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul, stretching out his hand, made his defense:

"KING Agrippa, I think myself fortunate, that I am to defend myself before thee this day concerning all the things of which I am accused by the Jews: especially as thou art well acquainted with all the observances and questions that are among the Jews: wherefore I pray thee to listen to me patiently. My manner of life, then, from my youth, which was from the first among my own nation and at Jerusalem, all the Jews know; for they have known me from the first, if they are willing to testify, that I lived in accordance with the strictest sect of our ceremonial,— a Pharisee. And now I am standing to be tried on account of a hope of the promise that was from God to our fathers, to which our twelve tribes, unremittingly worshiping day and night, hope to attain; and concerning this hope I am accused by the Jews. O king, why is it judged an incredible thing with you, that God should raise the dead? I indeed thought with myself, that I ought to do many things in opposition to the name of Jesus the Nazarene; which I also did in Jerusalem; and I

not only shut up many of the saints in prisons, having received authority from the chief priests, but when they were put to death, I gave my vote against them. And I punished them often in all the synagogues, and tried to compel them to revile him; and being exceedingly enraged against them, I pursued them even to foreign cities. On which errands as I was journeying toward Damascus, with the authority and commission of the chief priests, at midday, O king, on the road, I saw a light from heaven, above the brightness of the sun, shining around me and those who were journeying with me. And when we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, **'Saul! Saul! why dost thou persecute me? it is hard for thee to kick against goads.'** And I said, 'Who art thou, Sir?' And the Lord said: **'I am Jesus, whom thou art persecuting. But arise, and stand upon thy feet: for I have appeared to thee for this purpose, to prepare thee to be a minister and a witness of what thou hast seen, and of the things wherein I will show myself to thee: rescuing thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, so that they may turn from darkness to light, and from the power of Satan unto God; that they may receive remission of sins, and an inheritance among those who have been purified by faith toward me.'** Wherefore, O king Agrippa, I was not disobedient to the heavenly vision, but declared to those at Damascus first, and then at Jerusalem, and in all the country of Judea, also to the Gentiles, that they should repent and turn to God, doing works worthy of their repentance. On this account the Jews seized me in the temple, and attempted to kill me. But having received protection from God, I continue until this day, testifying both to small and to great, saying nothing except what both the prophets and Moses had said should come to pass, if the Messiah should be subjected to suffering, if he as first of the resurrection of the dead should proclaim light both to this people and to the Gentiles."

AND as he thus made his defense, Festus said with a loud voice,

(xxvi. 11–24.)

"Paul, thou art crazy: much study doth make thee crazy." But Paul said, "I am not crazy, most illustrious Festus; but am uttering words of truth and sanity. For the king knoweth about these things, before whom I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, dost thou believe the prophets? I know that thou believest." Then Agrippa said to Paul, "Thou art persuading thyself that with little effort thou canst make me a Christian!" And Paul said, "I could wish before God, that whether with little effort or with much, not thou only, but also all that are hearing me this day, might become such as I am, except these chains."

Then the king rose up, and the governor, and Bernice, and those who were sitting with them; and when they had withdrawn, they conversed with one another, saying, "This man is doing nothing deserving of death or of imprisonment." And Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed to Cæsar."

AND when it was determined that we should sail for Italy, Paul and some other prisoners were delivered to a centurion named Julius, of the imperial cohort.[a] And we embarked on a ship of Adramyttium, that was about to sail to places on the coast of Asia, and put to sea,— Aristarchus, a Macedonian of Thessalonica, being with us.

And the next day we came to Sidon; and Julius treated Paul kindly, and permitted him to go to his friends to be entertained.[b] And having put to sea, we sailed close by Cyprus, because the winds were contrary. And when we had sailed across the sea which adjoins Cilicia and Pamphylia, we came to Myra, a city of Lycia. And the centurion, finding there a ship of Alexandria sailing for Italy, put us on board. And when we had sailed slowly many days, and had come with difficulty opposite to Cnidus, the wind not per-

[a] Or. *regiment.* [b] Gr., *to receive attention,*

mitting us to get there, we sailed close by Crete, opposite Salmone; and coasting along it with difficulty, we came to a place called Fair Harbors, near which was the city of Lasea.

And having been there a long time, and until navigation had become dangerous, (because the time of the Fast had already passed,) Paul advised them, saying, "Sirs, I perceive that the voyage is likely to be with injury and much loss, not only of the cargo and the ship, but also of our lives." But the centurion gave heed to the ship-master and to the owner of the ship, rather than to what was said by Paul. And because the harbor was not well situated for wintering, the most of them advised to put to sea from that place, if somehow they might be able to reach Phenix, to winter there: (a harbor of Crete, looking toward the northwest and southwest.) And when the south wind blew gently, thinking they had obtained their purpose, they weighed anchor, and sailed close along the Cretan shore. But not long after, there rushed down from it a violent northeast wind (called Euraquilo); and the ship being caught by the wind and not being able to withstand it, we yielded to it, and were driven along. And running under the lee of a little island called Cauda, we were able with difficulty to secure the boat; and when they had hoisted it up, they used helps, binding the ship with cables; and fearing lest they should be cast away upon the Syrtis quicksands, they lowered the rigging, and so were driven.

And as we were violently tempest-tossed, the next day they began to throw cargo overboard; and the third day they threw off with their own hands the movables of the ship. And as neither sun nor stars shone upon us for many days more, and no small tempest lay on us, all remaining hope of our being saved was taken away.

And after long-continued fasting, then Paul stood up in the midst of them, and said: "O men, ye ought to have taken my advice, and not to have set sail from Crete, and brought upon yourselves this injury and loss. But now I exhort you to be of good cheer, for there shall be no loss of life among you, only of the ship. For there stood by me this night, an angel of the God whose I am and whom I serve, saying, **'Fear not, Paul! thou must stand be-**

fore Cæsar; and behold, God hath granted thee as a favor all those who are sailing with thee.' Wherefore, sirs, be of good cheer; for I trust God, that it shall be even as it hath been told me. But we must be cast away upon a certain island."

And when the fourteenth night had come, and we were being driven back and forth in the sea of Adrias, about midnight the sailors surmised that we were approaching land; and they sounded, and found twenty fathoms; and when they had gone a little farther, they sounded again, and found fifteen fathoms; and fearing lest we should be cast upon rocks, they threw out four anchors from the stern, and earnestly wished that day would come. And as the sailors were attempting to abandon the ship, and had lowered the boat into the sea, under pretense that they were about to lay out anchors from the prow, Paul said to the centurion and to the soldiers, "Unless these remain in the ship, ye cannot be saved." Then the soldiers cut away the ropes of the boat, and let it go adrift.

And while the day was coming on, Paul urged them all to take food, saying: "To-day is the fourteenth day that ye await and continue fasting, having taken nothing. Wherefore I entreat you to take some food, for this is for your welfare; for not a hair shall be lost from the head of any one of you." And having said this, he took a loaf, and gave thanks to God in the presence of them all; and he broke it, and began to eat. Then all became encouraged, and themselves also took food. And we were in all, in the ship, seventy-six souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

And when it became daylight, they did not recognize the land; but they perceived a bay with a beach, and consulted whether they might not be able to run the ship aground upon it. And so, casting loose the anchors, they left them in the sea, at the same time unfastening the bands of the rudders; and hoisting the foresail to the breeze, they headed the ship toward the beach. But happening upon a bar between two currents, they ran the ship aground; and the prow stuck fast and remained immovable, but the stern began to be broken by the violence of the waves. And the soldiers proposed

to kill the prisoners, lest any of them should swim off and escape. But the centurion, wishing to save Paul, kept them from their purpose, and commanded that those who could swim should first throw themselves overboard, and get to land; and the rest, some on planks, and some on other things from the ship. And so all were brought safely to the land.

AND when we were saved, then we learned that the island was called Melita.[a] And the natives showed us no common kindness; for they kindled a fire, and welcomed us all, because of the rain that still continued, and on account of the cold. And when Paul had gathered a quantity of dry sticks and laid them on the fire, a viper came out by reason of the heat, and fastened itself on his hand. And when the natives saw the reptile hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he hath been saved from the sea, yet Justice doth not permit to live." However, he shook off the reptile into the fire, and suffered no harm. But they were expecting that he would have swollen, or have fallen down dead suddenly; but as they waited a long time, and saw that no harm came to him, they changed their minds, and said that he was a god.

Now in the neighborhood of that place there were lands belonging to the chief man of the island, whose name was Publius; who received us, and entertained us three days in a friendly manner. Now it happened that the father of Publius was lying in bed, sick with fever and dysentery; to whom Paul went in, and having prayed, he laid his hands on him and cured him. And because this was done, the rest who had diseases in the island came and were cured. And they honored us with many honors; and when we sailed, they furnished to us such things as we needed.

THEN after three months we set sail in a ship of Alexandria that had wintered at the island, whose figurehead was the Twin

[a] Or, *Melitene*.

Brothers. And we put in at Syracuse, and remained there three days; from whence we made a circuit, and arrived at Rhegium; and after one day a south wind springing up, we came on the second day to Puteoli, where we found brethren, and were urged to stay with them seven days; and so we went toward Rome. And the brethren there, having heard about us, came to meet us, as far as The Market of Appius, and The Three Taverns: on seeing whom Paul thanked God and took courage. And when we had come to Rome, Paul was allowed to live by himself, with the soldier that guarded him.

And it came to pass after three days, that he called together the principal men of the Jews; and when they had come together, he said to them: "Brethren, although I had done nothing against the people or the institutions of our fathers, yet I was delivered up from Jerusalem a prisoner into the hands of the Romans; who, when they had examined me, wished to release me, because there was in me nothing deserving of death; but when the Jews objected, I was constrained to appeal to Cæsar; not because I had any charge to bring against my nation. For this purpose, then, have I called for you, to become acquainted with you, and to talk with you; for it is on account of the Hope of Israel that I am bound with this chain." And they said to him: "We have neither received letters from Judea concerning thee, nor have any of the brethren who have come here, reported or spoken anything evil about thee. But we deem it proper to hear from thee what thou thinkest, for as regards this Sect, it is known to us that it is everywhere spoken against."

And having agreed with him upon a day, very many came to him to his lodging-place; to whom he set forth the matter, testifying the kingdom of God, seeking to convince them concerning Jesus, both from the Law of Moses and from the Prophets, from morning until evening. And some were convinced by the things said, but some were unbelieving. And disagreeing among themselves, they departed, after Paul had spoken one word: "Well did the Holy Spirit speak to your fathers though Isaiah the prophet, saying: **'Go to**

this people, and say, By hearing ye will hear, and shall not at all understand; and seeing ye will see, and shall not at all perceive: for the heart of this people hath become stupid, and they hear heavily with their ears, and their eyes they have closed; lest possibly they should see with their eyes, and hear with their ears, and understand with their heart, and should turn from their ways, and I should heal them.' Be it known to you, therefore, that this salvation is sent to the Gentiles, and they will listen."

AND he abode two whole years in his own hired dwelling, and welcomed all that came in to him, proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom,[a] unhindered.

(xxviii. 27-31.)

[a] Or, *boldness*.

II

LETTERS OF PAUL

To the Thessalonians (I.–II.)
To the Corinthians (I.–II.)
To the Galatians
To the Romans
To Philemon
To the Colossians
To the Ephesians
To the Philippians
To Timothy (I.)
To Titus
To Timothy (II.)

FIRST LETTER OF PAUL

TO THE

THESSALONIANS

PAUL, and Silvanus, and Timothy, to the congregation of Thessalonians in God the Father and the Lord Jesus Christ: Joy[a] to you, and peace.

WE[b] give thanks to God at all times on account of you all, making mention of you unremittingly in our prayers, remembering in the presence of God even our Father, your work of faith and the toil of your love, and the constancy of your hope in our Lord Jesus Christ. And we know, beloved brethren, your being chosen by God, because our **Good-tidings** hath not proved to be, as regards you, in word only, but also with power, and with holy spirit,[c] and with great conviction: even as ye know what sort of persons we proved to be to you for your sake. And ye became imitators of us and of the Lord, having received the Word in much suffering, with joy from the Holy Spirit;[d] so that ye became a model to all the believers in Macedonia and in Achaia. For from you the word of the Lord hath resounded not only in Macedonia and Achaia, but your faith toward God hath been spread abroad everywhere, so that we have no need

[a] Or, *loving-favor*; or, *spiritual blessing*: (and so elsewhere.)
[b] Paul often uses the first person plural in speaking of himself.
[c] Or, *the Holy Spirit.*
[d] Or, *with the joy of a holy spirit.*

to speak of it at all. For they themselves are telling about us, what kind of a reception we had with you, and how ye turned to God from idols to serve a God that is living and real, and to await his Son from heaven, whom he raised from the dead — even Jesus, who rescueth us from the coming wrath.

For ye yourselves, brethren, know our coming in to you, that it did not prove to be fruitless: on the contrary, although we had previously suffered and had been shamefully abused at Philippi, as ye know, we were bold of speech through our God, so as to speak to you the **Good-tidings** of God with much earnestness.[a] For our exhortation is not from error, nor from impurity, nor in deceit; but on the contrary, even as we have been regarded by God as worthy to be intrusted with the **Good-tidings,** so we speak, not as seeking to please men, but God, who approveth our hearts. For we have not at any time been found speaking flattering words, (as ye well know,) nor with a motive of covetousness, (God is witness,) nor as seeking honor from men,— neither from you nor from others,— although we have a right to be of importance[b] as Christ's apostles. On the contrary, we were found to be gentle in the midst of you, as a mother would cherish her own children; for we had such a fond affection for you, that we were ready to impart to you not only the **Good-tidings** of God, but even our own lives, because ye had become very dear to us. For ye remember, brethren, our toil and hardship: that we labored night and day, so as not to be burdensome to any of you while we were proclaiming to you the **Good-tidings** of God. Yourselves are witnesses, and so is God, how holily and righteously and blamelessly we behaved toward you that are believers: even as ye know how, as a father doth to his own children, we exhorted each one of you, and encouraged you, and conjured you, so that ye should walk in a manner worthy of that God who called you into his own kingdom and glory.

And on this account we are constantly giving thanks to God, because, when ye received the word which ye heard from us, the word

[a] Or, *struggle.* [b] Or, *to use authority.*

of God, ye accepted it, not as the word of men, but as it is in truth, the word of God, which [a] indeed actively worketh in you who believe. For ye, brethren, have become copies of the congregations of God in Christ Jesus that are in Judea; because ye also have suffered such things from your own countrymen as they also have done from the Judeans; who both killed the Lord Jesus and the prophets, and drove us out, and do not please God, and are enemies to all men, seeking to hinder us from telling the Gentiles that they may be saved,— in order to fill up the measure of their sins in every way: but **the wrath** hath come upon them unto the end.[b]

BUT we, brethren, after being separated [c] from you for a very short season, (in personal presence, not in heart,) endeavored very earnestly with great desire to see your face; for which reason we wished to come to you, even I Paul myself, both once and twice, but Satan hindered us. For what is our hope, or joy, or crown of boasting? Are not even ye in the presence of our Lord Jesus at his appearing? Indeed ye are our glory and our joy.

Wherefore, when we could endure no longer, we thought it well to be left alone at Athens, and sent Timothy, our brother and God's ministering-servant in the **Good-tidings** of the Christ, that he might make you firm and encourage you in regard to your faith, so that no one should be made to waver by these afflictions: for ye yourselves know that we are appointed to this; for even when we were with you, we forewarned you that we are to suffer affliction; as it hath come to pass, as ye know. On this account, also, when I could endure no longer, I sent in order to learn about your faith,[d] lest possibly the tempter had tempted you, and so our toil should prove to be in vain.

But Timothy having just now come to us from you, and having brought us good tidings in regard to your faith [e] and your love, and that ye have a kind remembrance of us at all times, longing to see

[a] Or, *who.* [b] Or, *to make an end of them.* [c] Gr., *orphaned.*
[d] Or, *fidelity.* [e] Ibid.

us, even as we are longing to see you,— in consequence of this, brethren, we are encouraged over you, in all our hardships and afflictions, on account of your faith;[a] for now we live, if ye are stedfast in the Lord. For what thanksgiving can we render to God concerning you, in return for all the joy with which we are rejoicing on your account in the presence of our God, praying night and day with exceeding earnestness that we may see your face, and may supply the deficiencies of your faith?

Now may our God and Father himself, and our Lord Jesus, give us a straight path to you. And may the Lord make you to increase and overflow with love to one another and to all, even as we indeed do toward you: in order that he may establish your hearts faultless in holiness in the presence of our God and Father at the appearing of our Lord Jesus Christ with all his holy ones.

FURTHERMORE, brethren, we entreat you, and exhort you by the Lord Jesus, that, as ye received from us how ye ought to conduct yourselves[b] and to please God, even as ye are doing, that ye make progress still more; for ye know what instructions we gave you through the Lord Jesus.

For this is the will of God, even your entire holiness: that ye keep yourselves from unchastity: that ye see to it that each one of you be master of his own body in sanctity and honor, not with passion of unlawful desire, (like the nations who do not know God,) so as not to trespass, and defraud his brother in this matter; for the Lord is an avenger concerning all such things, as we have told you before and adjured you. For God hath not called us for impurity, but to be in sanctity. Wherefore, then, he that spurneth, spurneth not a man, but God, who giveth to you his spirit,[c] which is holy.

Now concerning brotherly love, ye have no need that any one should write to you, for ye are taught of God to love one another; and indeed ye do this toward all the brethren in all Macedonia.

(iii. 7—iv. 10.)

[a] Or, *fidelity.* [b] Gr., *walk.* [c] Or, *Spirit.*

But we entreat you, brethren, that ye increase more and more, and that ye earnestly endeavor [a] to lead a quiet life, and to attend to your own affairs, and to labor with your hands, as we charged you, that ye may conduct yourselves [b] becomingly toward those who are outside, and may have need of nothing.

Now we wish you not to be ignorant, brethren, concerning those who fall asleep, so that ye may not mourn, as do the others who have no hope. For since we believe that Jesus died and rose again, so also do we believe that God will, through Jesus, bring with him those who have fallen asleep. For this we say to you in the word of the Lord, that we who are living and survive until the appearing of the Lord, shall by no means have an advantage [c] over those who have fallen asleep. Because the Lord himself will descend from heaven with a loud summons, with the Archangel's call, even with a trumpet of God; [d] and the dead in Christ will first arise; then we who are then living shall at the same time with them be caught up in clouds into the air, to meet the Lord; and so we shall be continually with the Lord. So then, encourage one another with these words.

BUT concerning the times and the seasons, brethren, ye have no need that anything be written to you. For ye yourselves know certainly, that the day of the Lord is coming in the same manner as a robber in the night. When they may be saying, "Peace and safety," then unexpected destruction will come suddenly upon them, as the birth-pang upon a woman with child; and they will by no means escape.

But ye, brethren, are not in darkness, so that **that day** should surprise you as a robber; for ye are all sons of light and sons of day. We do not belong to night nor to darkness: so then let us not be sleeping, as the others; but let us be awake, and keep sober. For those who sleep, sleep in the night; and those who become

[a] Gr., *make it a point of honor.* [b] Gr., *walk.* [c] Or, *precede.*
[d] A Hebraism for, *an exceedingly loud trumpet.*

drunken, are drunken in the night. But let us, since we belong to the day, keep sober, having put on a breastplate of faith and love, and as a helmet, the hope of salvation: for God hath not appointed us for indulgence of appetite,[a] but, on the contrary, to obtain salvation through our Lord Jesus Christ, who died on our behalf, in order that, whether we be awake or asleep, we may live together with him. Wherefore encourage one another, and build up one another, even as indeed ye are doing.

Now we entreat you, brethren, to acknowledge those who labor among you and preside over you in the Lord and admonish you, and to give them a very high place in your love for the sake of their work; and be in harmony among yourselves.

And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, sustain the weak, be forbearing toward all. See to it that no one return evil for evil to any, but always pursue what is good toward one another and toward all.

Always be joyful: pray constantly: in everything give thanks: for this is the will of God in Christ Jesus in regard to you.

Quench not the Spirit. Despise not prophesying. Test all things: hold fast what is good. Keep yourselves from every form of evil.

And may the God of peace himself make you completely holy; and may your entire spirit and soul and body be kept so as to be blameless at the appearing of our Lord Jesus Christ. Faithful is he that calleth you; and he will perform this.

BRETHREN, pray for us.

Salute all the brethren with a holy kiss.

I adjure you by the Lord, that this letter be read to all the brethren.

The loving-favor of our Lord Jesus Christ be with you.

NOTE.—Probably written from Corinth, about A.D. 52.

(v. 8–28.)

[a] Or, *passion*: Gr., **orgee**, intense feeling of any kind.

SECOND LETTER OF PAUL

TO THE

THESSALONIANS

PAUL, and Silvanus, and Timothy, to the congregation of Thessalonians in God our Father and the Lord Jesus Christ: Joy [a] to you, and peace, from God the Father and the Lord Jesus Christ.

WE ought to be continually giving thanks to God concerning you, brethren, even as it is becoming, because your faith is growing more and more, and the love of every one of you all toward each other is increasing; so that we ourselves are boasting of you among the congregations of God, on account of your fortitude and faithfulness in all your persecutions and in the afflictions which ye are enduring: which is an indication of the righteous judgment of God that ye will be accounted worthy of the kingdom of God, on behalf of which ye are suffering: for it is indeed a righteous thing with God to repay affliction to those who afflict you, and to give relief to you who are afflicted, in company with us, at the revelation of the Lord Jesus from heaven with the angels of his power, inflicting punishment with flaming fire upon those who do not know God and do not hearken to the **Good-tidings** of our Lord Jesus: men who shall suffer the sentence [b] of eternal destruction away from the presence of

[a] See note, p. 291. [b] Or, *judgment.*

the Lord and from the glory of his majesty, when he shall come in **that day,** to be glorified in his saints, and to have his wonders displayed in all who have believed; because our testimony to you was believed.

To this end we also pray continually for you, that our God will account you worthy of your having been called, and will perfect every desire of goodness and product of faith, with power; so that the name of our Lord Jesus may be glorified in you, and ye in him, in accordance with the loving-favor of our God and of the Lord Jesus Christ.

Now we entreat you, brethren, concerning the appearing of our Lord Jesus Christ, and our gathering together to him, not to be quickly shaken out of your wits nor be disturbed, either by breath or by word or by letter as from us, to the effect that the day of the Lord hath already been.[a] Let no one deceive you as to any manner; because it will not be until the Apostasy shall have previously come, and the Man of Lawlessness be revealed — the Son of Destruction, who opposeth and exalteth himself against every one that is called God or is an object of worship, so far as to seat himself in the sanctuary of God, declaring that he himself is a god.[b]

Do ye not remember, that while I was with you I told you these things? And now ye know what restraineth until he shall be revealed at his own time. For the mystery is already actively at work — the mystery of lawlessness: only there is one that is now restraining until he shall go out of the way; and then the Lawless One will be revealed, whom the Lord Jesus shall consume[c] by the breath of his mouth, and destroy by the splendor of his presence: — even he whose appearing is according to the powerful working of Satan, with all the might and prodigies and wonders of falsehood, and with all the deceptiveness of iniquity toward those who are perishing; in consequence of which they have not received the love of the truth for their salvation. And for this reason God will send

[a] Or, *is just at hand.* [b] Or, *is God.* [c] Or. *take away.*

upon them a strong working of delusion, so that they may believe falsehood, in order that they all may be condemned who have not believed the truth but have taken delight in iniquity.

But we ought to give thanks to God continually concerning you, brethren beloved by[a] the Lord, because God chose you from the beginning[b] for salvation through holiness of spirit and faith in the truth;[c] to which he called you by means of our **Good-tidings,** that ye might obtain the glory of our Lord Jesus Christ. Accordingly, then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by our speech or by our letter.

And may our Lord Jesus Christ himself, and God our Father, who hath loved us and given us eternal encouragement and a good hope by his loving-favor, encourage your hearts and establish you in every good work and word.

LASTLY, brethren, pray for us, that the word of the Lord may hold on its course and be glorified, even as it is with you; and that we may be preserved from perverse[d] and wicked men; (for **the Faith** doth not pertain to all men.) But God is faithful; and he will establish you, and guard you from the Wicked One. And we have confidence in the Lord in regard to you, that ye both are doing and will continue to do what we direct. And may the Lord guide your hearts into the love of God and into the stedfastness of the Christ.

Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh in a disorderly manner, and not according to the instruction which ye received from us. For ye yourselves know how ye ought to imitate us: for we did not lead a disorderly life among you, nor did we eat the bread of any one without pay; on the contrary, we labored night and day with toil and hardship, in order that we might not burden any of you: not because we have not the right, but in order that we

[a] Or, *in.* [b] Or, *first.* [c] Or, *true faith:* Gr., *faith of truth.*
[d] Gr., *out of place, absurd.*

might give ourselves to you as a model, so that ye should imitate us. For even when we were with you we charged you, "If any one is not willing to work, neither let him eat." For we hear that some among you are walking in a disorderly manner, who attend to no business, but are busybodies. Now such as these we command and enjoin by the Lord Jesus Christ, that with quietness they labor, and eat their own bread.

And ye, brethren, do not lose courage in well-doing.

If any one doth not obey our word by this letter, mark that man, and be not intimate[a] with him, so that he may be made ashamed. Yet do not regard him as an enemy, but admonish him as a brother.

Now may the Lord of peace himself give you peace continually in every way.

The Lord be with you all.

This salutation is by my own hand — that of Paul, which is the sign in every letter: I write in this manner.

The loving-favor of our Lord Jesus Christ be with you all.

NOTE.—Probably written from Corinth, about A.D. 53.

(iii. 10–18.)

[a] Gr., *mixed up with.*

FIRST LETTER OF PAUL

TO THE

CORINTHIANS

PAUL, called to be an apostle [a] of Jesus Christ through the will of God, and Sosthenes the brother, to the congregation of God that is at Corinth,— those who are sanctified through Christ Jesus, called,[b] saints,[c] with all in every place that call upon the name of our Lord Jesus Christ — their Lord and ours: Joy to you, and peace, from God our Father and the Lord Jesus Christ.

I THANK God continually concerning you, for the loving-favor of God which hath been given you through Christ Jesus, that in every way ye have been made rich through him in all speech and in all knowledge, even as the testimony of the Christ hath become established in you: so that ye are lacking in no gift, while waiting for the revealing of our Lord Jesus Christ, who shall also make you secure unto the end, blameless in the day of our Lord Jesus. Faithful is that God by whom ye have been called [d] into fellowship with his Son Jesus Christ our Lord.

Now I entreat you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be reunited together in the same mind

[a] Or, *a called-apostle.*
[b] Or, *invited:* (and so elsewhere.)
[c] Gr., *holy*, or *consecrated ones.*
[d] Or, *invited.*

and in the same purpose. For it hath been told me concerning you, my brethren, by the family of Chloe, that there are dissensions among you. Now I mean this: that each one of you saith, "I am Paul's disciple," "But I, Apollos's," "But I, Cephas's," "But I, Christ's." Hath the Christ become divided? Hath Paul been crucified for you? Or have ye been baptized unto [a] the name of Paul? I am thankful that I baptized not one of you, except Crispus and Gaius; so that no one can say that ye were baptized unto [b] my own name. And I baptized also the family of Stephanas: as to the rest, I do not know whether I baptized any one else; for Christ did not send me to baptize, but to declare the **Good-tidings**: not with wisdom of speech, lest the cross of the Christ might be made an empty thing.

For the story of the cross is foolishness to those who are perishing; but to us who are being saved, it is a power of God. For it is written, **"I will make an end of the wisdom of the wise; and the sagacity of the sagacious will I bring to nothing."** Where is the wise man? where is the scholar? [c] where is the debater of this age? Hath not God shown the foolishness of the wisdom of this world? For, since amid [d] the wisdom of God the world through its wisdom did not obtain a knowledge of God, God was pleased through the absurdity of the proclamation [e] to save those who have faith. Yet Jews demand signs, and Greeks seek for wisdom: but as for us, we proclaim a Messiah crucified — to Jews an offense, and to Gentiles an absurdity; but to those who are called, both Jews and Greeks, a Messiah that is God's power and God's wisdom; because the folly of God is wiser than men, and the weakness of God is stronger than men.

For consider, brethren, in regard to your being called, that not many are wise in man's estimation, not many are mighty, not many are high-born: on the contrary, God hath chosen the foolish things of the world, that he might put to shame those who are wise; and

[a] Or, *into.* [b] Ibid. [c] Gr., *the man of letters.* [d] Or, *in.*
[e] Or, *the thing proclaimed.*

God hath chosen the weak things of the world, that he might put to shame the things that are strong; and God hath chosen the ignoble[a] things of the world, and the things that are despised, also the things that are not, that he might bring to nothing the things that are; so that no man should boast himself in the presence of God. But it is from him that ye are in Christ Jesus, who hath become to us from God, wisdom, as well as righteousness, and holiness, and redemption; that it might be as it is written, **"He that boasteth in the Lord, let him boast."**

AND when I came to you, brethren, I did not come with superior eloquence or wisdom, declaring to you the mystery[b] of God. For I determined not to know anything while among you, except Jesus as **Messiah,** and him, crucified. And I came to be, with regard to you, in weakness, and in fear, and in much timidity; and my speech and my proclamation were not with persuasive words of human wisdom, but with manifestation of spirit[c] and of power; in order that your trust should not be in the wisdom of men, but in the power of God.

We do speak wisdom, however, among the full-grown: yet not a wisdom of this age, nor of the great ones of this age, that are being brought to nothing; but we are speaking God's wisdom in a mystery that hath been kept hidden, which God appointed ages ago for our glory: which not one of the great ones of this world understood, (for if they had understood it, they would not have crucified the Lord of glory;) but on the contrary, as it is written, **"Things which eye hath not seen, and ear hath not heard, and which have not occurred to[d] the mind of man, what great[e] things God hath prepared for those who love him."** For God hath made revelation to us through the spirit; for the spirit searcheth out all things, even the depths of God. For who among men understandeth the things of the man, but the spirit of the man that is within him? So also no one understandeth the things of God, but the spirit that is from

[a] Gr., *low-born.* [b] Or, *testimony* (according to some MSS.)
[c] Or, *the Spirit.* [d] Gr., *come up upon.* [e] Or, *how many*

God. Now we have received, not the spirit of the world, but the spirit that is from God; that we might understand the things that are bestowed upon us as a free gift from God: which things we also speak, not in words taught by human wisdom, but in words taught by spirit, interpreting spiritual things with spiritual words.[a] Now the unspiritual[b] man doth not receive the things that belong to the sprit that is from God, for they are foolishness to him; and he can not understand them, because they are spiritually searched out. But he that is spiritual searcheth out all things: yet he himself is searched by no one. For, **"Who hath learned the mind of the Lord, that he may instruct him?"** But as for us, we have the mind of Christ.

Yet, brethren, I have not been able to speak to you as to spiritual men, but as to unspiritual,[c] as to babes in Christ. I fed you with milk, not with solid food, for ye were not yet strong enough. And not even now are ye strong enough; for ye are still unspiritual. For whereas there are among you jealousy and strife, are ye not unspiritual, and walking after the manner of men? For when one saith, "I am Paul's," and another, "I am Apollos's," are ye not mere men? What then is Apollos? and what is Paul? Ministering-servants, through whom ye believed; and as the Lord gave to each. I planted; Apollos watered; but God caused to grow. So that neither is he that planteth anything, nor he that watereth, but he that causeth to grow — God. Now he that planteth and he that watereth are as one; but each shall receive his proper wages according to his own labor. For **we** are God's fellow-laborers: **ye** are God's grain-field,[d] God's building.

According to the gift from God that was bestowed upon me, as a skilful master-builder I laid a foundation, but another buildeth thereon. But let each one take heed how he buildeth thereon. For no one can lay a foundation other than that which hath been laid, which is Jesus Christ. But if any one buildeth upon this founda-

[a] This clause is obscure.
[b] Or, *merely intellectual.*
[c] Gr., *fleshly:* (and so elsewhere.)
[d] Gr., *farm.*

tion gold, silver, costly stones, timber, earth, straw, each one's work will become manifest, for **that day** will make it known, because it is then revealed by fire; and of what kind each man's work is, the fire will test it. If any man's work which he hath built thereon shall endure, he shall receive his reward.[a] If any man's work shall be burned up, he shall suffer loss; yet he himself shall be saved, but as if through fire.

Do ye not know that ye are a sanctuary of God? and that the Spirit of God dwelleth in you? If any one shall ruin[b] the sanctuary of God, him shall God bring to ruin:[c] for the sanctuary of God is hallowed; and such are ye.

Let no one deceive himself. If any one among you thinketh that he is wise in this age, let him become a fool, that he may become wise; for the wisdom of this world is foolishness with God. For it is written, "**He taketh**[d] **the wise with their own cunning:**" and again, "**The Lord knoweth the reasonings**[e] **of the wise, that they are worthless.**"[f] So then let no one boast in men. For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things that are now, or things that are to be, — all are yours; but ye are Christ's, and Christ is God's.

LET a man regard us as ministering-servants of Christ, and stewards of mysteries of God. (Here, by the way, search is made among stewards in order that a faithful one may be found.) But to me it is of very little consequence that I should be judged[g] by you or by a human tribunal: indeed, I do not judge myself. Though I am not conscious of anything against myself, yet by this I am not vindicated; but he that judgeth me[h] is the Lord. So then, judge nothing before the time, until the Lord shall come; for he will both bring to light the secret things of the darkness, and make manifest

(iii. 13—iv. 5.)

[a] Gr., *wages.* [b] Gr., *spoil.* [c] Ibid. [d] Gr., *catcheth.*
[e] Or, *arguings.* [f] Or, *shallow.* [g] Or, *called to account.*
[h] Or, *calleth me to account.*

the purposes of the hearts; and then due approval shall come to each one from God.

Now, brethren, I am applying these things figuratively to myself and Apollos for your sake; that by us ye might learn this, not to go beyond what is written, lest any be puffed up in favor of one against another. For who maketh thee to differ from another? and what hast thou, that thou didst not receive? But if thou didst receive it, why dost thou boast, as if thou hadst not received it? Ye have already become full![a] ye have already become rich! ye have become kings without our help! (yes, indeed, I wish that ye had become kings, that we also might be kings together with you.)

For, I think, God hath exhibited us the apostles as lowest, as those sentenced to death; for we have become a public show to the universe — both to angels and to men. We are foolish on account of Christ, but ye are wise through Christ! we, weak! but ye, strong! ye, with glory! but we, without honor! Even to this present hour we are hungry and thirsty, and are naked, and are knocked about,[b] and are homeless; and we toil, working with our own hands: reviled, we bless; persecuted, we endure; defamed, we entreat: we have become like the refuse of the world, the scrapings of all things, until now.

I am not writing these things to make you ashamed, but as admonishing my beloved children. For though ye had tens of thousands of teachers[c] in Christ, yet ye would not have many fathers; for I myself was your father in Christ Jesus by means of the **Good-tidings.** Therefore I entreat you, become imitators of me. For this purpose I have sent to you Timothy, who is my beloved and faithful child in the Lord, that he may remind you of my ways in Christ Jesus, as I teach everywhere in every congregation.

Now some are puffed up, as though I were not coming to you. But I will come to you very soon, if the Lord will; and I will know, not the speech[d] of those who are puffed up, but the power; for the

[a] Gr., *satiated.* [b] Gr., *cuffed.* [c] Gr., *pedagogues:* that is, *child-leaders.*
[d] Or, *talk.*

kingdom of God is not in speech,[a] but in power. What do ye wish? Shall I come to you with a rod, or with love, and a spirit of gentleness?

It is actually reported that there is unchastity among you, and such unchastity as is not even among the unbelievers,[b] that one hath his father's wife. And ye are puffed up, and have not rather mourned, so that he who had done this deed should have been cast out from among you. For I indeed, though absent in body, but present in spirit, have already, as if present, given judgment upon him who hath done this, in the name of the Lord Jesus; that ye, being assembled together, with my spirit, with the authority of our Lord Jesus, should deliver over such a one to Satan for the destruction of the fleshly appetites, that the spirit may be saved in the day of the Lord.

Your boasting is not a seemly thing. Do ye not know, that a little leaven leaveneth the whole mass? Purify yourselves from the old leaven, that ye may be a new mass, even as unleavened. For our Paschal Lamb hath been sacrificed — even Christ: so then let us keep festival, not with old leaven, but with the unleavened bread of purity and truth.

I wrote in the letter to you not to be intimate[c] with the unchaste: (not absolutely the unchaste of this world, or the covetous and the rapacious, or idolaters; for then it would be necessary to go out of the world:) but now I write to you not to be intimate, if any man who is called a **brother** be unchaste, or covetous, or an idolater, or a reviler, or a drunkard, or rapacious,— with such a one not even to eat. For what doth it concern me to judge those who are outside? Do not ye judge those who are within, while God judgeth those who are outside? Put out that wicked man from among yourselves.

How doth any one of you, having a case against another, dare to go to law before the unrighteous, and not before the saints? Do

[a] Or, *talk.* [b] Gr., *Gentiles.* [c] Gr., *mixed up with.*

ye not know, that the saints shall judge the world? and since the world is to be judged by you, are ye unfit to decide small disputes? Do ye not know, that we shall judge angels? why not then things pertaining to this life? If then ye have cases to judge of things pertaining to this life, do ye set those to judge who are least esteemed in the congregation? I say this to make you ashamed. Is it so, that there is not among you one wise man who is competent to decide[a] between brother and brother? but brother goeth to law with brother, and that before unbelievers!

Now indeed it is altogether a fault with you, that ye have lawsuits with one another. Why not rather suffer injustice? Why not rather be defrauded? On the contrary, ye yourselves do injustice, and defraud even your brethren. Do ye not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither the unchaste, nor idolaters, nor adulterers, nor self-abusers, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor rapacious men, shall inherit the kingdom of God. And such were some of you; but ye have been washed,[b] but ye have been consecrated, but ye have been made righteous, through the name of our Lord Jesus Christ and by the Spirit of our God.

ALL things are allowable for me; but not all things are profitable. All things are allowable for me; but I will not be brought under the power of anything. Foods are for the stomach, and the stomach is for foods; but God will make an end of both it and them. Besides, the body is not for unchastity, but for the Lord; and the Lord is for the body: and God both raised up the Lord, and will raise us up through his power. Do ye not know, that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? By no means. Do ye not know, that he who joineth himself to a harlot is one body with her? For it is said, "**The two shall become one flesh.**" But he that joineth himself to the Lord is one spirit with him. Flee

[a] Or, *arbitrate.* [b] Gr., *have washed yourselves.*

from unchastity. Every other sin that a man may commit is outside the body; but he that committeth unchastity sinneth against his own body. Do ye not know, that your body is a sanctuary of the Holy Spirit which is within you, which ye have from God? and that ye are not your own, for ye have been bought at a cost? Wherefore, glorify God with your body.

Now, as to the things concerning which ye wrote. It is well for a man to remain unmarried. But, on account of the prevailing immorality, let each man have his own wife, and let each woman have her own husband. Let the husband render to the wife her due, and likewise the wife to the husband. The wife hath not a right over her own body, but the husband; and likewise also the husband hath not a right over his own body, but the wife. Deprive not one another, unless it may be by mutual consent for a time, that ye may give attention to prayer, and may be together again, that Satan may not tempt you through your want of self-control. But I say this by way of allowance, not by way of injunction. For I wish that all men were also as I myself. But each one hath his own special gift from God—one this, another that.

But I say to the unmarried and to the widows, it is well for them if they should remain even as I am. But if they have not self-control, let them marry; for it is better to marry than to be inflamed. And to the married I give charge, (not I, but the Lord,) that the wife do not separate from her husband; (but if she have actually separated, let her remain unmarried, or else be reconciled to her husband;) and that the husband do not send away his wife.

But to the rest say I, (not the Lord,) If any brother hath for a wife an unbeliever, and she herself is content to live with him, let him not send her away. And whatever woman hath for a husband an unbeliever, and he himself is content to live with her, let her not leave her husband. For the husband who is an unbeliever is hallowed by means of the wife; and the wife who is an unbeliever is hallowed by means of the husband: since otherwise your children would be unclean, but now they are hallowed. Yet if the unbeliever

separate himself, let him be separated; the brother or the sister is not under bondage in such cases; for God hath called you to be in peace. For how dost thou know, O wife, whether thou shalt save thy husband? or how dost thou know, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each one, as God hath called each one, so let him live.[a]

And so I direct in all the congregations.

HATH one been called being circumcised? Let him not become as if uncircumcised. Hath one been called while in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God is everything. Let each one continue in that condition in which he was called. Wert thou called, being a bond-servant? Care not for it; yet if thou canst become free, take it rather. For the bond-servant who was called in the Lord, is the Lord's freedman. Likewise, the freeman who is called, is the Lord's bond-servant. Ye have been bought at a cost: become not slaves of men. Brethren, let each one, in whatever condition he was called, continue therein, with God.

Now concerning the maidens I have no commandment of the Lord; but I give my opinion, as having been favored by the Lord to be trustworthy. I consider, then, that this is a good thing on account of the present distress, that it is a good thing for a man to be even as he is. Art thou bound to a wife? Seek not to be released. Art thou free from a wife? Seek not a wife. But even if thou shouldst marry, thou hast not done wrong; and if a maiden marry, she hath not done wrong. Yet such will have trouble in this life; and I desire to spare you.

And this I say, brethren, the time that remaineth is short: so that those who have wives should be as if having none; and those who weep, as if not weeping; and those who rejoice, as if not rejoic-

[a] Gr., *walk*.

ing; and those who buy, as if not possessing; and those who use the world, as not using it to the full: for the present state of this world is about to pass away, and I desire that ye should be free from anxieties. He that is unmarried is solicitous about the things of the Lord, how he may please the Lord. But he that is married is solicitous about the things of the world, how he may please his wife, and is distracted. Also, the unmarried woman, even the maiden, is solicitous about the things of the Lord, that she may be holy both in body and in spirit; but she that is married is solicitous about the things of the world, how she may please her husband.

Now I am saying this for your own benefit: not that I may put constraint[a] upon you, but for that which is becoming, and for your devotedness to the Lord with undivided attention. But if any one thinketh that he is behaving unbecomingly toward his daughter, and she be past her youth, and it so becometh due, let him do what he will, he doeth no wrong, let her marry. But he that standeth firm in his mind, not having necessity, but hath power in respect to his own will, and hath determined this in his own mind, to keep his daughter, will do well. So then indeed, he that giveth his daughter in marriage doeth well; but he that doth not give her in marriage doeth better.

A wife is bound for so long time as her husband liveth; but if her husband have died, she is free to be married to whom she will — only in the Lord. But she is more blessed if she continue as she is, according to my opinion; and I think also that I have the Spirit[b] of God.

Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up, but love buildeth up. If any one thinketh that he hath come to know anything, he knoweth not yet as he ought to know; but if any one loveth God, the same is known by him. Therefore, concerning the eating of things sacrificed to idols: we know that an idol is nothing in the world, and

[a] Gr., *cast a noose.*

[b] Or, *a spirit.*

that no one is God, except One. For though there are what are called gods, whether in heaven or upon earth, (as there are many gods and many lords,) yet to us there is One God, the Father, from whom are all things, and we for him; and one Master, Jesus Christ, through whom are all things, and we through him. But this knowledge is not in all men; for some, from being accustomed until now to the idol, eat as a thing sacrificed to an idol; and their conscience, being weak, is defiled.

But food will not bring us near to God: for if we eat not, we do not come short; and if we eat, we do not exceed. But take care, lest possibly this privilege of yours become a stumbling-block to those who are weak. For if some one should see thee (who hast knowledge) at table in an idol's temple, will not his conscience, if he is weak, be encouraged to eat things as sacrificed to idols? and so he that is weak be destroyed through thy knowledge? — the brother for whose sake Christ died! And in sinning thus against the brethren, and wounding their weak conscience, ye sin against Christ. Wherefore, if food maketh my brother to stumble, I will eat no flesh for evermore, lest I make my brother to stumble.

Am I not a free man? Am I not an apostle? Have not I seen Jesus Christ our Lord? Are not ye my work in the Lord? If I am not an apostle to others, yet surely I am to you; for ye are the seal of my apostleship in the Lord. (This is my answer to those who are calling me to account.)

Have not I a right to eat and to drink? Have not I a right to lead about a sister[a] as a wife, as well as the rest of the apostles, and the brothers of the Lord, and Cephas? Or, as to myself and Barnabas — have we no right at all, except to labor? Who ever serveth as a soldier at his own cost? Who planteth a vineyard, and doth not eat its fruit? Who tendeth a herd, and doth not partake of the milk of the herd?

Am I saying these things as a man? Doth not the Law also say

[a] That is, a believer in Christ.

the same? For it is written in the law of Moses, "**Thou shalt not muzzle the ox while he is treading out the grain.**" Is it for the oxen that God careth? or doth he say this entirely on our account? On our account it was written; because he that ploweth ought to plow with hope; also he that thresheth ought to do so with hope of partaking. Since we have sown to you the things of the spirit, is it a great thing if we shall reap from you the things of the body? If others partake of this right over you, do not we still more? Nevertheless, we have not used this right; but we endure all things, that we may not cause any hindrance to the **Good-tidings** of the Christ.

Do ye not know, that they who conduct the sacred rites eat of the things of the temple? that they who attend at the altar share with the altar? So also hath the Lord appointed, that they who proclaim the **Good-tidings** should have their living from the **Good-tidings.** But I have availed myself of none of these things; and I have not written these things in order that it should be so done in my case; for it would be well for me to die, rather than that any one should make my ground of boasting empty. For if I declare the **Good-tidings,** it is nothing for me to boast of; for a necessity is laid upon me; for alas for me if I do not declare the **Good-tidings!** For if I do this of my own choice, I receive wages; but if against my choice, I am intrusted with a stewardship. What then is my wages? That in declaring the **Good-tidings** I may make the message free of cost, so as not to use fully my right in the **Good-tidings.**

Yet, though being free from all men, I have made myself a slave [a] to all, that I might gain the greater number. For to Jews I have become as a Jew, that I might gain Jews; to those who are under law, as under law, (though not being myself under law,) that I might gain those who are under law; to those without law, as without law, (not being free from the law of God, but under the law of Christ,) that I might gain those who are without law; to the weak I have become as weak, that I might gain the weak: I have become all things to all men, that I may in all ways save some. And I do

(ix. 9–23.)

[a] Gr., *bond-servant.*

all things for the sake of the **Good-tidings,** that I may become a joint-partner thereof.

Do ye not know, that they who run in a race-course all indeed run, but one only receiveth the prize? Do ye so run, that ye may attain. And every one who contendeth in the games, is self-controlled in all things. Now they do this that they may receive a perishable crown; but we, an imperishable. I therefore so run as not in the dark: I am boxing, not as striking air: but I treat my body roughly, and bring it into subjection; lest possibly, after having been a herald to others, I myself should be adjudged unworthy.

FOR, brethren, I wish you not to disregard [a] this, that our fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses by the cloud and by the sea, and all ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock that accompanied them; and that rock was the Christ. But with the greater part of them God was not well-pleased; and they were struck down [b] in the wilderness.

Now these things came to pass as our warnings,[c] so that we should not desire evil things, as they desired; nor become idolaters, like some of them; as it is written, **"The people sat down to eat and to drink, and rose up to sport."** Nor let us commit unchastity, as did some of them, and fell in one day twenty-three thousand. Nor let us provoke [d] the Lord, as did some of them, and were destroyed by the serpents. Nor do ye murmur, as some of them murmured, and perished by the destroyer.

Now these things happened to them by way of warning; [e] and they were written down for our admonition, upon whom the consummations of the ages have come. So then, let him that thinketh he standeth, take heed lest he fall. There hath no trial come upon you except such as man is subject to; but God is faithful, and he will

[a] Gr., *ignore.* [b] Gr., *strewn along.* [c] Or, *examples:* Gr., *stamps.*
[d] Gr., *put to the test.* [e] Or, *example.*

not suffer you to be tried beyond your strength, but with the trial will also make a way of escape, so that ye may have strength to endure it.

Wherefore, my beloved, flee from idolatry. I am speaking as to men of sense: judge ye what I say. The cup of blessing which we bless, is it not a partaking of the blood of the Christ? The loaf which we break, is it not a partaking of the body of the Christ? Because we, though many, are one loaf, one body; for we all partake from the one loaf.

Consider Israel by natural descent. Are not those who eat the sacrifices sharers with the altar? What then am I saying? that a thing sacrificed to an idol is anything? or that an idol is anything? On the contrary, that the things which they sacrifice, they sacrifice to demons, and not to God; and I desire you not to become partners with demons. Ye can not drink the cup of the Lord and the cup of demons: ye can not partake of the table of the Lord and of the table of demons. Shall we provoke the Lord to anger? are we stronger than he?

All things are allowable; but not all things are profitable.[a] All things are allowable; but not all things build up. Let no one seek his own good, but that of others. Whatever is sold in the market, eat, asking no question for the sake of conscience; for, **"The earth is the Lord's, and the fulness thereof."**

If any one of the unbelievers invite you to a feast, and ye are disposed to go, eat whatever is set before you, asking no question for the sake of conscience. But if some one should say to you, "This was offered in sacrifice," eat not of it, for the sake of him that showed it, and for the sake of conscience: conscience, I say, not thine own, but that of the other; for why is my liberty judged by another man's conscience? If I partake with thankfulness, why am I reproached on account of that for which I give thanks?

Whether therefore ye eat, or drink, or whatever ye do, do all things for the honor of God. Become not a hindrance to Jews or to

[a] Or, *expedient.*

Greeks, or to the people[a] of God: even as I also seek to please all men in all things, not seeking my own advantage, but that of the many, that they may be saved. Become imitators of me, even as I also am of Christ.

Now I commend you, that ye are mindful of me in all things; and as I delivered instructions to you, that ye are holding them fast. But I wish you to understand, that the head of every man is the Christ; and the head of the woman, the man; and the head of the Christ, God. Every man who prayeth or prophesieth with a covering upon his head, dishonoreth his head. But every woman who prayeth or prophesieth with her head uncovered, dishonoreth her head; for it is one and the same thing as if she were shaven. For if a woman be not veiled, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head covered, since he is God's likeness and glory; but the woman is man's glory. For man is not from woman, but woman from man; and besides, man was not created for the sake of woman, but woman for the sake of man. For this reason the woman ought to have the sign of authority on her head, on account of the spies.[b] Nevertheless, neither is man apart from woman, nor woman apart from man, in the Lord. For as the woman is from the man, so also is the man by the woman; but all things from God. Judge ye in yourselves: is it becoming for a woman to pray to God unveiled? Doth not even nature itself teach you, that if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her; for her hair was given to her as a head-dress. But if any one is disposed to be contentious, we allow no such custom, nor yet the congregations of God.

Now in giving you this exhortation, I do not commend you, because ye come together not for the better but for the worse. For in

[a] Gr., *congregation.* [b] Gr., **angeloi**, i.e., *messengers.*

the first place, I hear that when ye come together in the congregation there are divisions[a] among you; and I partly believe it. For there must be parties among you, that those who are genuine may become manifest among you. When therefore ye have come together, there is no eating of the Lord's supper: for each one taketh before others his own supper; and one is hungry, and another is drunken. What! have ye not homes for eating and drinking? or do ye despise the congregation of God, and put to shame those who have nothing? What shall I say to you? Shall I commend you? In this thing I do not commend you.

For I received from the Lord, that which also I delivered to you, that the Lord Jesus, in the night in which he was being betrayed, took a loaf, and having given thanks he broke it, and said, **"This is my body, which is broken for you: do this in order to remember me."**[b] In like manner also the cup, after supper, saying, **"This cup is the new dispensation through my blood: do this, as often as ye drink it, in order to remember me."**[c] For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death,—until he shall come. So that whoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty with respect to the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment to himself, if he do not discern the body. For this cause many among you are weak and sickly, and not a few are asleep. But if we judged[d] ourselves, we should not be brought into judgment. But when we are judged by the Lord, we are disciplined, that we may not be condemned together with the world. So then, my brethren, when ye come together to eat, wait upon one another. If any one is hungry, let him eat at home, that ye come not together for condemnation.

And the other matters I will arrange when I come.

(xi. 19–34.)

[a] Gr., *schisms*.
[b] Gr., *for*, or, *unto my remembrance*.
[c] Ibid.
[d] Or, *scrutinized*.

Now concerning spiritual things, brethren, I wish you not to be ignorant. Ye know that when ye were unbelievers,[a] ye were led away to these dumb idols, as ye happened to be led. Wherefore I assure you, that no one speaking with a spirit of God, saith, **Anathema**[b] **Jesus;** and no one can say, **Lord Jesus,** except by the Holy Spirit.

Now there are distributions[c] of gifts, but the same Spirit. And there are distributions of services, but the same Master. And there are distributions of operations, but the same God, who efficiently worketh all things in all. But to each one is given the impartation[d] of the Spirit for something useful. For to one is given through the Spirit a word of wisdom; and to another a word of knowledge, according to the same Spirit; to another faith, by the same Spirit; to another, gifts of healings, by the one Spirit; to another, works of power; to another, prophesying; to another, distinguishing of spirits; to another, different kinds of languages; and to another, the translation of languages. But one and the same Spirit worketh all these, distributing to each one severally even as he willeth.

For as the body is one, and hath many members, and all the members of the body, although they are many, are one body, so also is the Christ. For by one Spirit we have all been baptized into one body,— whether Jews or Greeks, whether bondmen or freemen,— and have all been made to drink of one Spirit. For indeed the body is not a single member, but many. If the foot should say, "Because I am not a hand, I am not of the body," it is not therefore not of the body. And if the ear should say, "Because I am not an eye, I am not of the body," it is not therefore not of the body. If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath placed the members in the body, each of them severally even as he hath been pleased to do. And if they were all a single mem-

[a] Gr., *Gentiles.* [b] *A curse*, or, *execration.* [c] Gr., *divisions:* (so in context.)
[d] Or, *manifestation.*

ber, where would be the body? But now there are many members, but one body. The eye can not say to the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you." On the contrary, much rather, those members of the body which appear to be naturally more feeble, are necessary; and those which we think to be less honorable parts of the body, upon these we confer more abundant honor; and our unseemly parts have more abundant seemliness, while our seemly parts have no need. But God hath joined the body together, giving more abundant honor to the part that was inferior, in order that there should be no dissension in the body, but that the members should have the same concern for one another. So that if one member suffereth, all the members suffer together with it; or if one member is honored, all the members rejoice together with it.

Now ye are the body of Christ, and members each in his place. And God hath placed men in the congregation: first, apostles; secondly, prophets; thirdly, teachers; then, works of power; then, gifts of healings; helpings; guidings; other languages. Not all are apostles; not all are prophets; not all are teachers; not all do works of power; not all have gifts of healings; not all speak in other languages; not all translate. But earnestly desire the greater gifts.

AND yet I show you a far more excellent way. Though I speak with the tongues of men and of angels, but have not **Love**, I have become as noisy brass [a] or a clanging cymbal. And though I have a gift of prophesying, and understand all the "mysteries" and all the "science," and though I have all the faith so as to remove mountains, but have not love, I am nothing. And though I give all that I possess to feed others, and though I give up my body, that it may be burned,[b] and have not love, I am nothing profited.

Love is forbearing, is gentle; love is not jealous; is not boastful; is not puffed up; doth not act unbecomingly; seeketh not its

[a] Or, *copper*. [b] Some manuscripts read, *that I may boast*.

own; is not easily irritated; doth not impute badness; rejoiceth not in unrighteousness, but rejoiceth in the truth; covereth up all things, believeth all things, hopeth all things, endureth all things.

Love never faileth. But whether there be prophesyings, they shall come to an end; whether speaking in languages, this shall cease; or "science," it shall be cast aside. For we know in part, and we prophesy in part; but when that which is complete hath come, that which is in part shall be cast aside. When I was a little child, I talked as a little child, I thought as a little child, I reasoned as a little child: now that I have become a man, I have cast aside the things of a little child. For now we see as in a mirror, indistinctly; but then we shall see face to face: now I know in part; but then I shall know fully, even as I shall have become fully known.

And now, Faith, Hope, Love, are abiding,— these three things: but the greatest one of these is **Love**.

FOLLOW after Love; yet earnestly desire spiritual gifts, but especially that ye may prophesy. For he that speaketh in another language is not speaking to men, but to God, for no one understandeth; though in spirit he speaketh mysteries. But he that prophesieth speaketh to men upbuilding and help and encouragement. He that speaketh in another language upbuildeth himself; but he that prophesieth upbuildeth the congregation.

I wish that ye all might speak in languages, but rather that ye should prophesy; for he that prophesieth is superior to him that speaketh in languages, unless he translate, so that the congregation may receive upbuilding. But now, brethren, if I should come to you speaking in languages, what shall I profit you, unless I shall speak to you either with revelation, or knowledge, or prophesying, or teaching? Just as things without life that emit sound, whether flute or harp, if they do not give a distinction in the notes, how shall it be known what is played or harped? For if the trumpet give an indistinct sound, who will prepare himself for battle? So also ye, with the tongue, unless ye utter intelligible speech, how shall it be understood what is said? for ye will be as if speaking into the air.

(xiii. 6—xiv. 9.)

There are very many kinds of language in the world, (and nothing is voiceless.) If then I know not the meaning of the language, I shall be as a foreigner to the one that speaketh, and he that is speaking will be as a foreigner to me. And so ye, since ye are very desirous of spiritual gifts, seek that ye may abound in them for the upbuilding of the congregation.

Wherefore let him that speaketh in a foreign language, pray that he may translate. For if I pray in a foreign language, my spirit prayeth, but my understanding is unfruitful. What then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Otherwise, if thou bless with the spirit, how shall he that filleth the place of the unlearned say the **Amen** at thy giving of thanks, since he doth not understand what thou art saying? For indeed thou givest thanks well; but the other is not upbuilded. I thank God, I speak with languages more than all of you: yet in the congregation I would rather speak five words with my understanding, that I might instruct others also, than tens of thousands of words in a foreign language.

BRETHREN, do not continue to be little children in your minds: on the contrary, in evil be babes, but in mind become full-grown. It is written in the Law, "**By men of strange languages and by the lips of strangers I will speak to this people; but not even then will they listen to me, saith the Lord.**" So then, languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is not for the unbelieving, but for those who believe.

If then the whole congregation have come together in one place, and all speak in foreign languages, and there come in those who are unlearned or unbelieving, will they not say that ye are crazy? But if all prophesy, and there come in one who is an unbeliever or unlearned, he is reproved by all, he is called to account by all; the secrets of his heart become manifest; and so, falling down on his face, he will worship God, and will report that God is certainly among you.

(xiv. 10–25.)

What then, brethren? When ye come together, every one hath a psalm, hath an instruction, hath a revelation, hath a language, hath an interpretation. Let all things be done in order to upbuilding. If any speak in a foreign language, let it be by two, or three at the most, and in turn, and let one translate; but if there be no translator, let him keep silent in the congregation, and speak with himself and with God. Also let the prophets speak, two or three, and let the rest give attention.[a] But if something is revealed to another who is sitting by, let the first keep silence. For ye can all prophesy one at a time, that all may learn and all may be helped, (and the spirits of prophets are subject to the prophets; for God is not a God of disorder, but of peace,) as in all the congregations of the saints.

Let your wives keep silence in the assemblies; for it is not committed to them to speak in public; but let them be subordinate, as also saith the Law. And if they desire to inquire about anything, let them ask their own husbands at home; for it is immodest for a wife to speak in a public assembly.

WAS it from you that the word of God went forth? or did it come to you alone? If any one thinketh himself to be a prophet, or spiritual, let him recognize what I write to you, that it is the commandment of the Lord. But if any one disregard[b] this, let him disregard.[c]

So then, my brethren, earnestly desire prophesying, and do not forbid speaking in languages; but let all things be done becomingly and in an orderly manner.

NOW, brethren, I declare to you the **Good-tidings** which I have announced to you, which also ye have received, and in which ye are established, and through which ye are being saved, (that is, by the word which we declared to you,) if ye hold it fast; unless indeed ye have believed in vain. For I delivered unto you among the first

[a] Or, *discern.* [b] Gr., *ignore.* [c] Ibid.

things, what also I had received, that Christ died on account of our sins, (in accordance with the Writings,) and that he was buried, and that he was raised up on the third day, (in accordance with the Writings;) and that he was seen by Cephas, then by the twelve; then he was seen by above five hundred brethren at once, (of whom the greater number continue until now, but some have fallen asleep;) then he was seen by James; then by all the apostles: and last of all, he was seen by me also, as an untimely birth. For I am the least of the apostles, one who is not worthy to be called an apostle, because I persecuted the people of God. But by the loving-favor of God I am what I am; and his favor toward me hath not proved to be in vain: on the contrary, I have toiled much more than they all: yet not I, but the loving-favor of God[a] that is with me. Whether then it be I or they, thus we proclaim, and thus ye have believed.

Now since Christ is proclaimed that he hath been raised from the dead, how do some among you say that there is no resurrection of the dead? For if there is no resurrection of the dead, not even hath Christ been raised; and if Christ hath not been raised, then empty is our proclamation, and empty is your faith. And besides, we are found to be false witnesses of God; because we have testified concerning God that he raised up the Christ, whom he did not raise up if the dead are not raised. For if the dead are not raised, not even hath Christ been raised; and if Christ hath not been raised, your faith is to no purpose, ye are still in your sins. Then also those who have fallen asleep in Christ, have perished. If we have hope in Christ for this life merely, we are the most pitiable of all men.

But now Christ **hath** been raised from the dead,—the first-fruit of those who have fallen asleep. For since through a man came death, also through a man cometh a resurrection of the dead. For as through the Adam[b] all die, so also through the Christ shall all

[a] Or, *gracious gift from God.* [b] Or, *the human nature.*

be made alive. But each in his own rank: the first-fruit, Christ; then, they who are the Christ's, at his appearing; afterward, the consummation, when he shall deliver up the kingdom to God even the Father, when he shall have put an end to all rule and all authority and power. For he must continue to reign until he hath put all enemies under his feet. The last enemy shall be put an end to — death itself: for, **"He hath put all things in subjection under his feet."** But when he shall have declared, **"All things are put in subjection,"** (evidently excepting him that subjected all things to him,)— when all things shall have been subjected to him, then also the Son himself shall be made subject to him who made all things subject to him, so that God may be all in all.

Otherwise what will they effect who are baptized on behalf of the dead? If the dead are not raised at all, why then are they baptized on their behalf? Why also are we exposing ourselves to danger every hour? I affirm, by the glorying in regard to you, brethren, which I have through Christ Jesus our Lord, I am dying day by day. If after the custom of men I fought the beasts at Ephesus, what doth it profit me if the dead are not raised? **"Let us eat and drink, for to-morrow we die."** Be not led astray: **"Evil companionships spoil good habits."** Be awake to righteousness,[a] and do not go on sinning: for some have a want of knowledge of God: (I say this to make you ashamed.)

But some one will say, "How do the dead arise? and with what kind of body do they come?" Foolish man! that which thou thyself sowest doth not become alive unless it die: and what thou sowest, thou sowest not the body that it shall become, but a mere[b] grain; it may happen to be of wheat or of some other kind, but God giveth it a body as he hath willed, and to each kind of seed a body of its own. Not all flesh is the same flesh; but there is one flesh of men, and another flesh of cattle, and another flesh of birds, and another of fishes. There are also bodies heavenly, and bodies earthly; but the glory of the heavenly is of one kind, and that of

[a] Gr., *become sober righteously.* [b] Gr., *naked.*

the earthly is of another kind. There is one glory of the sun, and another glory of the moon, and another glory of the stars; and star differeth from star in glory.

So also is the resurrection of the dead. It is sown in corruption, it ariseth in incorruptibleness: it is sown in dishonor, it ariseth in glory: it is sown in weakness, it ariseth in power: it is sown an animal body,[a] it ariseth a spiritual body. As there is an animal body,[b] there is also a spiritual body. So also it is written, **"The first man Adam became a living soul."** The last Adam became a life-giving spirit. Moreover, that is not first which is spiritual, but that which is animal: afterward that which is spiritual. The first man is from the earth, earthly:[c] the second man is from heaven. As is the earthly one, such are they also that are earthly; and as is the heavenly[d] one, such are they also that are heavenly. And as we have borne the likeness of the earthly one, we shall also bear the likeness of the heavenly one.

Now I say this, brethren, that flesh and blood can not inherit the kingdom of God; and corruption doth not inherit incorruptibleness. Behold, I tell you a mystery: Not all of us shall sleep; but we all shall be changed, in a moment, in the winking of an eye, at the last trumpet-sound; for a trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must[e] clothe itself with incorruptibleness, and this mortal must[f] clothe itself with immortality. And when this corruptible shall have clothed itself with incorruptibleness, and this mortal shall have clothed itself with immortality, then shall come to pass the saying that is written: **"Death is swallowed up into victory: where, O death, is thy victory? where, O death, is thy sting?"** Now the sting of death is sin, and the power of sin is the Law: but thanks be to God who giveth us the victory through our Lord Jesus Christ.

So then, my beloved brethren, be ye firm, unwavering, always

(xv. 41–58.)

[a] Gr., *soul-body.* [b] Ibid. [c] Or, *earth-born:* Gr., *made of earth:* (so in context.) [d] Or, *heaven-born:* (so in context.) [e] Gr., *it is necessary, that,* etc. [f] Ibid.

abounding in the work of the Lord; for we know that your toil in the Lord is not in vain.

Now concerning the collection for the saints: as I directed to the congregations of Galatia, so also do ye. Every first day of the week let each one of you lay something by itself, reserving as he may be prospered, so that no collections be made when I come. And when I arrive, I will send those whom ye shall approve, with letters, to carry your gifts to Jerusalem; but if it be important that I should go also, they shall go with me.

And I will come to you when I shall have traveled throughout Macedonia, (for I am about to travel through Macedonia;) and it may be that I shall remain a while with you, or spend the winter, that ye may set me forward on my journey whenever I go. For I do not wish to see you now on the way; for I hope to remain some time with you, if the Lord permit. But I shall continue at Ephesus until Pentecost: for a door is opened to me, great, and favorable for work; and there are many opposers.

Now if Timothy should come, see that he may be with you without timidity; for he is laboring in the work of the Lord, as I am: therefore let no one despise him; but send him forward on his journey in peace, that he may come to me; for I expect him with the brethren.

And concerning brother Apollos, I urged him much to come to you with the brethren; but it was not at all his will to come now; but he will come when he shall find it convenient.

BE watchful; stand fast in **the Faith**; be manly; be strong. Let all that ye do be done in love.

Now I exhort you, brethren, (ye know the family of Stephanas, that they are the first-fruits of Achaia, and that they have set themselves to do service to the saints,) that ye subject yourselves to such, and to every one that is a fellow-laborer and toiler.

And I rejoice at the arrival of Stephanas and Fortunatus and Achaicus; for they supplied the lack of your presence; for they

rested my spirit (which is also yours). Pay regard therefore to those who are such.

THE congregations of Asia salute you. Aquila and Prisca, with the congregation at their house, send you many salutations in the Lord. All the brethren salute you. Salute one another with a holy kiss.

The salutation of me Paul, by my own hand. If any one love not the Lord, let him be an execration.[a] **Our Lord is coming. The loving-favor of the Lord Jesus be with you. My love is with you all who are in Christ Jesus.**

NOTE.—Written from Ephesus, probably about A.D. 57.

(xvi. 19–24.)

[a] Gr., *anathema.*

SECOND LETTER OF PAUL

TO THE

CORINTHIANS

PAUL, an apostle of Jesus Christ through the will of God, and Timothy the brother, to the congregation of God that is in Corinth, with all the saints that are in all Achaia: Joy to you, and peace, from God our Father and from the Lord Jesus Christ.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of compassions and the God of all encouragement, who encourageth us in all our affliction, in order that we may be able to encourage those who are in any affliction by means of the encouragement with which we ourselves are encouraged by God. Because, as the sufferings of the Christ overflow to us, even so through the Christ doth our encouragement also overflow. But whether we are afflicted, it is for your encouragement and well-being; or whether we are encouraged, it is for your encouragement, that is effective in the patient endurance of the same sufferings which we also suffer; and our hope for you is firm, since we know that as ye are sharers of the sufferings, so also are ye of the encouragement. For we wish you not to be ignorant, brethren, concerning our affliction which came upon us in Asia, that we were burdened [a] exceedingly, beyond

[a] Or, *weighed down.*

our strength, so that we despaired even of life: yes, indeed, we ourselves had the sentence of death within ourselves, in order that we should not trust in ourselves, but in God who raiseth the dead, who rescued us from so great a death, and doth rescue us; on whom we have set our hope that he will still rescue us: ye also unitedly laboring for us by your praying; so that the kindness shown to us, being for many persons, may be gratefully acknowledged by many on our account.

For our ground of exulting is this: the testimony of our conscience, that in holiness and godly sincerity, not with human wisdom but with grace [a] from God, we have conducted ourselves in the world, and more especially toward you.

For we are writing nothing else to you than what ye well know, or at least acknowledge, and I trust ye will acknowledge even to the end, (as indeed ye have acknowledged us in a measure,) that we are your ground of exulting, as ye also will be ours in the day of our Lord Jesus.

And with this confidence I was intending to come first to you, and by way of you to pass through to Macedonia, and to come again from Macedonia to you, (that ye might receive a double pleasure,) and by you to be forwarded on my way to Judea. Then, having this intention, did I act at all with fickleness? or the things that I plan, do I plan according to human methods, that there should be with me, now, **Yes, yes,** and then, **No, no?** But God is trustworthy, that our word to you is not both **Yes** and **No:** for the **Son of God** — Christ Jesus, who was proclaimed among you by us,— that is, by me and Silvanus and Timothy,—hath not been found to be **Yes** and **No,** but through him hath been found to be **Yes.** For however many are the promises of God, in him is the **Yes:** wherefore also through him is the **Amen,** [b] to the glory of God through us. Now he that maketh us stedfast together with you unto Christ, and hath anointed us, is God: the same who hath also set his own seal upon us, and hath given the pledge of the Spirit [c] in our hearts.

(i. 9–22.)

[a] Or, *a gift.* [b] That is, *truth, faithfulness.* [c] Or, *spirit.*

Now I call God for a witness on my life, that it was to spare you that I have not yet come to Corinth. Not because we domineer over your faith, but are fellow-workers for your joy; for in **the Faith** ye have taken your stand. For I determined this for myself, that I would not come to you the next time in sorrow. For if I make you sorrowful, then who is it that maketh me joyful, but he that is made sorrowful by me? And I have written this especially, lest on my coming I should have sorrow from those from whom I ought to have rejoicing; being fully persuaded in regard to all of you, that my joy is the joy of you all. For out of much distress and anxiety of heart I wrote to you, with many tears: not in order that ye might be grieved, but that ye might know the overflowing love which I have for you.

But if any one hath caused grief, he hath grieved not me alone, but in a measure (that I may not be severe) all of you. Sufficient for such a one is the censure by the majority: so that on the other hand ye should treat him kindly and encourage him, lest possibly he should be overwhelmed with excessive grief. Wherefore I entreat you to ratify [a] your love toward him. For I wrote for this purpose also, that I might know this testing of you, whether ye are obedient in all things. Now to whom ye show any kindness, I do it also: for whatever kindness I indeed have shown, (if I have shown kindness at all,) I have done it on your account in the sight of Christ, that we may not be overreached by Satan; for we are not ignorant of his schemes.

Now on my coming to Troas for the **Good-tidings** of the Christ, and a door being opened to me by the Lord, I had no relief for my spirit, because I did not find Titus my brother; and so, taking leave of them, I went on to Macedonia.

Now, thanks be to God, who is continually causing us to triumph in the Christ, and making manifest through us the fragrance of the knowledge of him in every place. For we are unto God a perfume

[a] Or, *confirm, assure.*

of Christ, through those who are being saved and through those who are perishing: through the one a fragrance from [a] death unto death, through the other a fragrance from [b] life unto life. And who is adequate for these things? For we are not like the many, making traffic of the word of God; but on the contrary, as from genuineness, as from God, in the sight of God we speak in Christ.

Are we beginning again to recommend ourselves? or do we need, as some do, letters of recommendation to you or from you? Ye are our letter, inscribed in our hearts, recognized and read by all men; plainly showing yourselves to be a letter from Christ written [c] by us, inscribed, not with ink, but with the Spirit of the Living God, not on tablets of stone, but on tablets of flesh — hearts.

And we have such confidence through the Christ toward God: not that we are competent of ourselves to reason out anything as from ourselves; but our competency is from God, who indeed made us competent to be ministering-servants of a new dispensation,— not of form,[d] but of spirit; for the form [e] killeth, but the spirit maketh alive. But since the ministration of death, engraved in letters on stones, was with such glory that the children of Israel could not look steadily upon the face of Moses, by reason of the glory of his face, (which was to fade away,) how shall not the ministration of the spirit be much more with glory? For since to the ministration of condemnation there was glory, much more doth the ministration of righteousness superabound with glory. For indeed that which was formerly glorious did not continue to be glorious in the same measure, on account of the surpassing glory. For since that which was fading away was clothed with glory, that which is enduring is much more with glory.

Since then we have such a hope, we use great plainness of speech, and do not as Moses did, who used to put a veil upon his face, so that the children of Israel did not gaze upon the totality of that which was fading away; but their minds were stupefied; for

[a] Or, *out of*. [b] Ibid. [c] Or, *delivered*: Gr., *administered*.
[d] Gr., *letter*. [e] Ibid.

until this very day, at the reading of the old dispensation, the same veil remaineth unremoved, because it is thrown aside through Christ. But even to this day, whenever Moses is read, a veil lieth upon their heart. But whenever one shall turn to the Lord, the veil is entirely removed. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same likeness, from glory to glory, even as from the Lord the Spirit.

THEREFORE, having this service, even as we had mercy shown us, we do not behave badly in it: on the contrary, we have abandoned the secret deeds of shame, not walking in craftiness, nor adulterating the word of God, but by the showing forth of the truth commending ourselves to every man's conscience in the sight of God. But even if our **Good-tidings** is veiled, it is veiled with those who are perishing, in whom the god of this age hath blinded the understanding of the unbelieving, so that they do not see clearly the brightness of the **Good-tidings** of the glory of Christ, who is the likeness[a] of God. For not ourselves do we proclaim, but Christ Jesus as Lord, and ourselves as your servants on account of Jesus. For that God who commanded the light to shine out of darkness, is the same who hath shone in our hearts for the beaming forth of the knowledge of the glory of God in the face of Christ.

Now we have this treasure in earthen vessels, in order that the pre-eminence of the power might be of God and not from us: for we are hard pressed on every side, but not crushed; perplexed, but not utterly perplexed;[b] persecuted,[c] but not abandoned; struck down, but not destroyed; always bearing about in the body the putting to death of Jesus, in order that also the life of Jesus might be displayed in our body. For we, while we are living, are continually being delivered up to death on account of Jesus, in order that the life also

[a] Or, *portrait.*

[b] Gr., *without a way, but not without a way out.*

[c] Or, *driven.*

of Jesus may be displayed in our mortal body. So that death is actively at work in us, but life in you. Yet, having the same spirit of faith, (according to what is written, **"I believed, therefore I spoke,"**) we also believe, and therefore also speak: knowing that he who raised up Jesus will also raise us up together with Jesus, and will present us together with you. For all things are on your behalf, in order that the loving-favor, having become multiplied by means of the greater number, may cause the thanksgiving to superabound to the glory of God.

Wherefore let us not lose courage; for though our outward man is perishing, our inward man is being made anew day by day. For our present[a] light affliction is working out for us exceedingly and still more exceedingly an eternal weight of glory; since we are not regarding things seen, but things unseen; for the things seen are temporary, while the unseen things are eternal.

For we know, that if our earthly tent-home be taken down, we possess a mansion from God, a home not made with hands, eternal, in the heavens. For indeed while we are in this one we groan, longing to have clothed ourselves with our habitation that is of[b] heaven; since indeed having clothed ourselves we shall not be found unclad. For we, while we are in this tent, do groan, being weighed down, in that we do not wish to have put off our clothing, but to have put on overclothing, so that the mortal may be swallowed up by life. Now he that hath prepared us for this very thing, is God, who hath given to us the pledge of the Spirit. Being therefore always of good courage, and knowing that while we are at home in the body we are away from our home with the Lord, (for we are walking by faith, not by what is seen,) we are of good courage, and are delighted rather to be absent from the home of this body, and to be at our home with the Lord. Wherefore also we earnestly endeavor,[c] whether at home or away from home, to be acceptable to him. For we must all be exposed to view before the tribunal of the Christ; that each one may be requited for the things done through

[a] Or, *momentary.* [b] Or, *from.* [c] Gr., *make it a point of honor.*

the body, according to what he hath practised, whether good or bad.

SINCE then we are conscious of the fear of the Lord, we are seeking to persuade men; but we have already been made manifest to God; and I trust that we have been made manifest also in your consciences. We are not again recommending ourselves to you; but are giving you an opportunity of boasting on our behalf, so that ye may have this against those who glory in outward things and not in character. For whether we are out of our mind, it is for God; or if we are of sound mind, it is for you.

For the love of the Christ impelleth us to this conclusion, that as one died on behalf of all, so all died; and he died on behalf of all, in order that those who live should no longer live for themselves, but for him who died on their behalf and was raised again. So that from this time we regard no one in accordance with human ideas: even if we have thus regarded Christ, yet now we regard him so no longer. So that if any one is in Christ, there is a new creation: the old things have passed away; behold, new things have come to be. And all this is from God, who reconciled us to himself through Christ, and gave to us the ministration of the reconciliation,—that is, that God was in Christ, reconciling the world to himself, not charging to them their offenses: and he hath committed to us the message of the reconciliation.

On Christ's behalf, then, we are ambassadors: as if God were entreating through us, we implore you on behalf of Christ, Be reconciled to God. Him who was not conscious of sin, he treated as sin on our behalf, that through him we might become God's righteousness.[a]

And so, as fellow-workers with him, we entreat that ye do not receive the loving-favor of God to no purpose; for he saith, **"At an accepted time I hearkened to thee, and in a day of salvation I rescued thee."** Behold, now is the well-accepted time; now is the

[a] Or, *Goa's kind of righteousness*, or, *righteousness from God.*

day of salvation. And we give no occasion of offense in anything, so that our ministry may not be reproached; but in everything recommending ourselves as God's ministering-servants; in much endurance, in afflictions, in necessities, in perplexities, in beatings, in imprisonments, in disturbances, in toilings, in want of sleep, in fastings; with pureness, with knowledge, with forbearance, with kindness, with holy spirit, with sincere love, with speaking the truth, with a power of God; by the weapons of righteousness on the right hand and on the left, by glory and dishonor, by ill repute and good repute; as deceivers and yet truthful, as unknown and yet well known, as dying and yet we are alive, as disciplined and not put to death, as made sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things.

Our mouth standeth open toward you, O Corinthians; our heart hath become enlarged.[a] Ye have not a narrow place in us, though ye have a narrow place for us in your own hearts. Now in return for this, (I am speaking as to children,) do ye also become enlarged.[b]

Be not unsuitably[c] united[d] with unbelievers: for what partnership is there between righteousness and lawlessness? or what companionship between light and darkness? and what accord of Christ with Beliar? Or what sharing is there to a believer with an unbeliever? and what agreement hath a sanctuary of God with idols? For we are a sanctuary of a Living God; as God said: **"I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from the midst of them, and be separated, saith the Lord; and touch not what is unclean, and I will accept you, and will be to you for a Father, and ye shall be to me for sons and daughters, saith the Lord, the All-Ruler."**

Since, therefore, we have these promises, beloved, let us purify ourselves from every defilement of body and of spirit, making holiness complete through the fear of God.

(vi. 3—vii. 1.)

[a] Gr., *broadened.* [b] Ibid. [c] Or, *incongruously.* [d] Gr., *yoked.*

GIVE us your attention. We have wronged no one: we have despoiled no one: we have overreached no one. I am not saying this by way of condemnation; for I have said before, that ye are in our hearts even to dying and to living together with you. Great is my confidence of speech toward you: great is my exultation over you: I am filled with encouragement: I overflow with joy in all our affliction. For on our coming into Macedonia, we found no rest, but were troubled on every side: outside, battles; inside, fears. But he who encourageth the downcast — God, encouraged us by the arrival of Titus; and not only by his arrival, but also by the encouragement with which he was encouraged in regard to you, in telling us of your earnest desire, of your mourning, of your zeal on my behalf, so that I rejoiced the more. For even if I did grieve you by that letter, I do not now regret it, though indeed I was regretting it (seeing that that letter grieved you though even for a short time): I am now rejoicing, not because ye were grieved, but because ye were grieved unto repentance; for ye were grieved in a godly manner,[a] that ye might suffer injury from us in nothing. For sorrow before God worketh out repentance unto a salvation that bringeth no regret; but the sorrow of the world worketh out death. For observe this very thing, that ye were grieved in a godly manner,[b] how much earnestness it wrought out in you; and not this only, but how much self-defending, how much indignation, how much fear, how much earnest desire, how much zeal, how much vindication![c] In every respect ye have made[d] yourselves free from fault in this matter. So then, although I wrote to you, it was not for the sake of him that did the wrong, nor for the sake of him that was wronged, but for this object, that your deep regard for us might be clearly shown with respect to you in the sight of God.

By reason of this we have been encouraged. And with our encouragement we rejoiced still more exceedingly at the joy of Titus, because his spirit had been refreshed by you all. For as to what-

(vii. 2–14.)

[a] Gr., *with respect to God.*
[b] Ibid.
[c] Or, *readiness to punish.*
[d] Or, *proved.*

ever I have boasted of you to him, I have not been made ashamed; but as we have spoken everything to you in truth, so also our boasting to Titus hath proved to be truth. And his affection for you is more abundant, when he calleth to mind the obedience of you all, when ye had received him with fear and trembling. I rejoice that in everything I am of good courage in regard to you.

Now, brethren, we make known to you the godlike liberality[a] shown by the congregations of Macedonia: that, in very great affliction, the abundance of their joy, even in the depth of their poverty, overflowed unto the richness of their generosity. For, according to their ability, I am witness, even beyond their ability, they gave of their own accord, soliciting us with much entreaty for the privilege of sharing in this ministration to the saints; and this not just as we had expected, but, on the contrary, they first gave themselves to the Lord, and then to us with[b] a willingness that is from God;[c] so that we urged Titus, that as he had already made a beginning, so he would also bring to completion the same liberality in you also.

However, as ye are abundant in everything,— in faith and word and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also. I am not speaking by way of command, but on account of the earnestness of others, also to put to the proof the genuineness of your love. For ye know the generosity of our Lord Jesus Christ, that, though he was rich, yet on your account he became poor, that ye through his poverty might become rich. And in this I am giving advice: for this is becoming for you, since ye were the first to make a beginning last year, not only to do, but also to do willingly. But now complete the doing also; that as there was a forwardness to be willing, so there may be an accomplishment according to your ability. For if the willingness is present, it is accepted according to what one hath, not according to what he hath not. For it is not that there may be relief to others and pressure upon you, but by way of equalizing; just now your surplus

[a] Or, *good-will.* [b] Or, *through.* [c] Or, *a divine willingness.*

being for their deficiency, that their surplus may in turn become a supply for your deficiency, so that there may be equalizing: as it is written, **" He that gathered much had nothing over, and he that gathered little had no lack."**

Now thanks be to God, who put the same earnest regard for you into the heart of Titus. For indeed he assented to our entreaty; but being at the same time very earnest, he is coming to you of his own accord. And we are sending with him the brother whose fame [a] in declaring the **Good-tidings** is through all the congregations: and not this only, but who hath also been chosen by the congregations to be our fellow-traveler with the gift that is administered by us for the glory of the Lord and our own good-will: taking care that no one should find fault with us in regard to our administration of this abundant liberality; for we have forethought for things honorable, not only in the sight of the Lord, but also in the sight of men. We are also sending with them our brother whom we have many times proved earnest in many things, but now much more earnest, from his great confidence in you. In regard to Titus, he is my partner and fellow-worker for you: in regard to our brethren, they are the deputies of the congregations, an honor to Christ. Therefore show before the congregations the proof of your love and of our boasting to them on your behalf.

Now concerning this service for the saints, it is superfluous for me to write to you; for I know your forwardness, of which I boast on your behalf to the Macedonians, that Achaia was ready last year; and emulation of you hath stimulated the greater part of them. But I am sending the brethren, that our boasting over you may not be shown to be groundless in regard to this matter; in order that, as I said, ye may be ready; lest if any Macedonians should happen to come with me, and find you not ready, we (not to say ye yourselves) should be made ashamed in regard to it. I have thought it necessary, therefore, to urge the brethren that they should go before to

[a] Or, *praise*.

you, and make ready beforehand your bounty that had been already promised, that it might be ready as a benefaction and not as an exaction.

But observe this: **"He that soweth sparingly, sparingly also shall he reap; and he that soweth generously,[a] generously[a] also shall he reap."** Let each one do as he hath resolved in his heart, not with grief nor from necessity; for God loveth a joyful[b] giver. And God is able to make all blessing overflow to you, so that, having all sufficiency in everything and always, ye may overflow to every good work: as it is written, **"He distributed; he gave to the poor; his righteousness continueth forever."** And he that supplieth seed to the sower and bread for food, will supply and multiply your sowing, and will increase the fruits of your righteousness; while ye are enriched in everything unto all generosity, such as worketh out through us thankfulness to God. For the administering of this service is not only supplying the needs of the saints, but is also overflowing through many thanksgivings to God: since in consequence of the proof furnished by this service, they are praising God for this obedience to your confession concerning the **Good-tidings** of the Christ, and for the sincerity of your fellowship with them and with all; and with prayer for you, they are loving you earnestly on account of the surpassing favor of God to you. Thanks be to God for his indescribable free-gift.

Now I myself, Paul, entreat you by the gentleness and mildness of the Christ, (I who "when present am humble" among you, but "when absent am courageous" toward you,) — yes, I pray you, that when present I may not show courage with the confidence with which I purpose to be daring toward some who consider us to be living[c] in accordance with the flesh. For though we are living[c] in the flesh, we are not carrying on war according to the flesh; for the weapons of our warfare are not fleshly, but powerful through God for the pulling down of strong places, overthrowing arguings, and

[a] Gr., *with blessings.* [b] Gr., *hilarious.* [c] Gr., *walking.*

every high thing that lifteth up itself against the knowledge of God, and subjugating every purpose unto obedience to the Christ, (although holding ourselves in readiness to punish every disobedience,) when your obedience shall be made complete.

Look at the things that are before your face. If any one is confident that he is Christ's, let him on the other hand consider this with himself, that as much as he is Christ's, so also are we. For even if I should boast somewhat freely of our authority, (which the Lord gave for your up-building and not for pulling you down,) I should not be made ashamed; that I may not seem as if I would frighten you [a] by my letters: for "his letters," one saith, "are weighty and powerful, but his bodily presence is weak, and his speech of no account." Let such a one consider this, that such as we are in word by letters when absent, such we will be also in deed when present.

For we do not venture either to include or to compare ourselves with some of those who are recommending themselves: on the contrary, they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. Now we will not boast as to things not within our limit, but according to the limit of the bounds which God appointed to us,— a limit to reach even to you. For we are not stretching ourselves unduly, as if not already reaching to you; for we were the first to come as far as to you with the **Good-tidings** of the Christ. We are not boasting as to things not within our limit — that is, in respect to the labors of others; but having hope, as your faith increaseth, to make progress among you unto reaching beyond our limits, so as to declare the **Good-tidings** to the places beyond you, and not to boast of things already done within another's limits. But, **"He that boasteth in the Lord, let him boast."** For he that recommendeth himself is not the one that is highly esteemed, but he whom the Lord recommendeth.

I WISH you would bear just a little with my foolishness: (but

(x. 6—xi. 1.)

[a] Gr., *scare you out of your wits.*

indeed ye do bear with me.) For I am jealous for you with a jealousy of God;[a] for I have betrothed you to a single husband, to present you as a pure virgin to the Christ. But I am afraid, lest somehow, as the serpent deceived Eve by his cunning, your minds should be corrupted from the singleheartedness that is toward the Christ. For if one should come and proclaim another Jesus[b] whom we have not proclaimed, or if ye should receive a different spirit from that which ye have received, or a different **Good-tidings** from that which ye have accepted, ye endure it well.

For I suppose that I am in no respect inferior to these very lofty[c] apostles. For even if I am unskilled in speech, yet I am not in knowledge; and in every respect I have made this evident to you in all things. Have I made a mistake,[d] in humbling myself that ye might be exalted, because I have declared to you the **Good-tidings** of God without pay? I despoiled other congregations, taking wages for service to you; and when I was present with you and was in need, I was a burden to no one, for the brethren who came from Macedonia supplied my wants; and in everything I have kept myself from being burdensome to you, and so will I keep myself.

The truth of Christ is in me, that this boasting shall not be stopped for me in the regions of Achaia. Wherefore? because I do not love you? God knoweth. And what I am doing, I will continue to do, that I may cut off occasion from those who are wishing for an occasion; so that in regard to the matter of which they are boasting, they may be found to be like us. For such men are false apostles, deceitful workmen, transforming[e] themselves into apostles of Christ; and no wonder, for Satan himself transformeth[f] himself into an angel of light. It is no great thing, then, if his servitors also transform[g] themselves to be like servitors of righteousness; whose end shall be according to their works.

Once more I say, let no one suppose that I am without sense:

[a] Or, *a godly jealousy.* [b] That is, *Savior.* [c] Or, *pretentious.*
[d] Or, *committed an offense.* [e] Or, *transfiguring.* [f] Or, *transfigureth.*
[g] Or, *transfigure.*

but if ye will think so, yet receive me as one without sense, that I also may boast myself a little. What I am saying, I am not saying as of the Lord, but as without sense, in this assurance of boasting. Since many are boasting, (after the manner of men,) I also will boast. For ye bear with the senseless cheerfully, seeing ye yourselves are sensible. For ye bear it, if one enslave you, if one devour you, if one seize you, if one provoke you, if one strike you on the face to degrade you.

I am speaking as if we had become weak. Yet, in whatever respect any one is assuming, (I am speaking as if without sense,) I also am assuming. Hebrews are they? I too. Israelites are they? I too. Abraham's offspring are they? I too. Servitors of Christ are they? (I am speaking as one out of his senses.) I more so: in toilings more abundantly, in prisons more frequently, in beatings excessively, in deaths many times. From the Jews five times have I received forty lashes less one; three times have I been beaten with rods; once have I been stoned; three times have I been shipwrecked; a night and a day have I spent in the sea; in journeyings often, in dangers by rivers, in dangers from robbers, in dangers from my own nation, in dangers from foreigners, in dangers in the city, in dangers in the country, in dangers of the sea, in dangers among false brethren; in toil and hardship, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness. Beside these outside things, the pressure that is on me from day to day — anxiety for all the congregations. Who is weak, and I am not weak? who is made to stumble, and I am not set on fire? Since I must boast, I will boast of the things that belong to my weakness. The God and Father of the Lord Jesus — he that is blessed unto the ages — knoweth that I am not lying. At Damascus the governor under Aretas the king kept watch over the city of the Damascenes, to seize me; but through a window I was let down with a rope by the wall, and escaped his hands.

Now, to be boasting is not profitable: nevertheless, I will come to visions and revelations from the Lord. I knew a man in Christ

fourteen years ago, (whether in the body I know not, or outside the body I know not, God knoweth,) such a one caught away even to the third heaven: and I knew such a man, (whether in the body or apart from the body, God knoweth,) that he was caught away unto Paradise, and heard unutterable sayings, which it is not permitted [a] to man to speak. For such a one I will boast; but for myself I will not boast, except in regard to my weaknesses. But even if I should be inclined to boast, I should not be without sense, for I should say the truth; but I forbear, lest some one should estimate me above what he seeth of me or heareth from me. And on account of the surpassing revelations, lest I should be too conceited, there was given me a splinter [b] in the flesh, a messenger of Satan, that it should annoy [c] me, lest I should be too conceited. Concerning this thing I entreated the Lord three times that it might depart from me; but he said to me, **"My grace is sufficient for thee; for power is made complete through weakness."** Most gladly then will I exult the more in weaknesses, so that the power of the Christ may dwell upon [d] me. Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, on behalf of Christ; for when I am weak, then I am strong.

I have become without sense; ye have compelled me: for I ought to have been commended by you; for in no respect have I fallen short of these very lofty [e] apostles, even if I am nothing. For the marks of an apostle have been fully wrought out among you in all perseverance, by signs and wonders and works of power. For what is there in regard to which ye have been made inferior to the rest of the congregations, unless that I myself have not been a burden to you? Forgive me this injustice.

Observe, I am ready to come to you this third time; and I will not be a burden; for I am not seeking what is yours, but yourselves; for the children ought not to lay up treasure for the parents, but the parents for the children. And most gladly will I spend — even be

(xii. 3–15.)

[a] Or, *possible.* [b] Gr., *stake.* [c] Gr., *cuff.*
[d] Or, *shelter:* Gr., *spread a tent over.* [e] Or, *pretentious.*

wholly spent, for your souls; though the more exceedingly I love you, the less I am loved. But let it be so, that I have not burdened you, but that, being cunning, I caught you by stratagem. Have I despoiled [a] you by any one of those whom I have sent to you? I instructed Titus, and I sent the brother with him. Surely Titus did not despoil [b] you! did we not walk in the same spirit? in the same tracks?

HAVE ye been thinking all this time that we are defending ourselves to you? In the sight of God we are speaking in Christ; but everything, beloved, for your upbuilding. For I am afraid lest, somehow, when I come, I shall find you to be not such as I wish, and I myself should be found by you to be such as ye do not wish; lest somehow there should be strife, jealousy, passions, rivalries, slanders, whisperings, vauntings, confusions; lest on my coming again, my God should humble me before you, and I should lament for many of those who have sinned heretofore, and have not repented of the impurity and unchastity and wantonness which they have practised.

I am about to come to you this third time: **"At the mouth of two witnesses, or three, shall every declaration be confirmed."** I have already said, and I now say beforehand, (as I said when with you the second time, and now while I am absent,) to those who sinned before, and to all the rest, that when I come again I will not spare, since ye are seeking proof of Christ's speaking through me; and he is not weak toward you, but is powerful in you; for though he was crucified because of weakness, yet he is living through the power of God.[c] For we also are weak, like him; but we shall live, like him, through the power of God.[d]

Test yourselves whether ye are in **the Faith**; prove yourselves. Do ye not recognize yourselves, that Jesus Christ is in you? unless indeed ye are unproved.[e] But we hope that ye will perceive that

[a] Gr., *taken advantage of.* [b] Gr., *take advantage of.*
[c] Or, *a divine power.* [d] Ibid. [e] Or, *do not stand the test.*

we are not unproved. Now we pray to God that ye may do nothing unworthy: not that we ourselves may appear as proved, but that ye may do what is worthy, even though we ourselves should not prove worthy. For we have no power to do anything against the truth, but for the truth. For we rejoice when we are weak, and ye are strong; and this we pray for,— your perfecting.[a] For this purpose I am writing these things while absent, so that when present I may not act severely, in accordance with the authority which the Lord gave to me for building up and not for pulling down.

FINALLY, brethren, Rejoice; be perfected;[b] be encouraged; be of the same mind; be at peace: and the God of love and peace shall be with you.

Salute one another with a holy kiss. All the saints salute you.

The loving-favor of the Lord Jesus Christ, and the love of God, and the companionship of the Holy Spirit, be with you all.

NOTE.—Written from Macedonia, probably about A.D. 57.

(xiii. 7–14.)

[a] Gr., *adjustment.* [b] Gr., *adjusted, put in complete order.*

LETTER OF PAUL

TO THE

GALATIANS

PAUL, (an apostle sent not from men nor by a man, but by Jesus Christ, and by God the Father who raised him from the dead,) and all the brethren who are with me, to the congregations of Galatia: Joy to you and peace, from God our Father and the Lord Jesus Christ, who gave himself on account of our sins, that he might rescue us from this present wicked age, in accordance with the will of God even our Father, to whom be[a] the glory unto the ages of the ages: **Amen.**

I AM astonished that ye are so quickly transferring yourselves away from him who called you in[b] the loving-favor of Christ to a different kind of good-tidings, (which is nothing else except that there are certain persons who are disturbing you, and wishing to distort the **Good-tidings** of the Christ.) But even if we, or an angel from heaven, should declare to you as **Good-tidings** anything contrary to what we have declared to you, let him be an execration.[c] As I have already said, so now I say again, If any one declare to you as **Good-tidings** anything contrary to what ye have received, let him be an execration.[d]

(i. 1–9.)

[a] Or, *is:* (and so throughout.)
[b] Or, *by.*
[c] Gr., *anathema.*
[d] Ibid.

For am I now seeking the favor of men, or of God? Am I striving to please men? If I were still seeking to please men, I should not be a servant of Christ. For I assure you, brethren, in regard to the **Good-tidings** that hath been declared by me, that it is not of man's devising. For neither did I myself receive it from a man, nor was I taught it in any way except by revelation from Jesus Christ. For ye have heard of my former way of life in Judaism, that I violently persecuted the Church [a] of God, and tried to destroy it; and I was making progress in Judaism beyond the most of those who were of the same age with me in my nation, being more exceedingly zealous for the ancestral traditions. But when he who had set me apart from my very birth, and through his loving-favor had called me, was pleased to make his Son manifest within me, in order that I should declare the **Good-tidings** in regard to him among the Gentiles, I did not consult any man, nor did I go up to Jerusalem to those who were apostles before me, but I went away at once into Arabia, and again returned to Damascus.

Then after three years I went up to Jerusalem to confer with Cephas, and remained with him fifteen days; but I saw no other one of the apostles, except James the brother of the Master. (Now as to what I am writing to you, take notice, before God, I am not lying.) Afterward I went into the regions of Syria and Cilicia. And I was still not known personally to the congregations of Christ in Judea; only they were hearing, that "he who formerly persecuted us is now declaring the **Good-tidings** of **the Faith** which he was once seeking to destroy:" and they gave praise to God on my account.

Then after fourteen years I again went up to Jerusalem, with Barnabas, taking Titus also with me. Now I went up in compliance with a revelation: and I described to them the **Good-tidings** which I proclaim among the Gentiles; but privately to those who appeared to be leaders, lest possibly I should be running, or might have run, in vain. However, Titus, who was with me, was not compelled to

[a] Gr., *congregation.*

be circumcised, although he was a Greek: and as regards the false brethren who had come in by stealth,— men who had crept in to spy out our liberty which we have in Christ Jesus, that they might make slaves of us,— to these we yielded by way of compliance not even for an hour, that the truth in regard to the **Good-tidings** might continue with you.

But from those who were esteemed to be leaders — (whatever they may have been it maketh no difference to me, for God respecteth no man's person) — those who were esteemed as leaders imparted nothing new to me; but on the contrary, when they perceived that I had been charged with declaring the **Good-tidings** to the Gentiles, as Peter had been to the Jews, (for he who was efficient in Peter for an apostleship to the Jews, was also efficient in me for the Gentiles,) when indeed they recognized the gift that had been bestowed upon me,— James, and Cephas, and John, who were accounted as pillars, gave to me and Barnabas the right hand of fellowship, that we should be apostles to the Gentiles, and they to the Jews: only that we should remember the poor, which very thing I have earnestly endeavored to do.

But when Cephas came to Antioch, I opposed him to the face, because he was blameworthy.[a] For before certain persons came from James, he was in the habit of eating with the Gentiles; but when they came, he drew back, and separated himself, being afraid of the Jews. And others of the Jews also acted inconsistently with him, so that even Barnabas was carried away with them in their inconsistency. So when I saw that they were not walking straight according to the true nature of the **Good-tidings,** I said to Cephas in presence of all, "If thou, a Jew, art living as do the Gentiles, and not as the Jews, how is it that thou art urging the Gentiles to follow the customs of the Jews?"

We, although Jews by birth, and not sinners from among the Gentiles, yet having come to know that a man is not made righteous by works of law, but through faith in Christ Jesus,— we indeed

[a] Or, *self-condemned.*

have put our faith in Christ Jesus, in order that we might be made righteous by [a] faith in Christ, and not by works of law; for by works of law will not any man be made righteous. But if, while seeking to be made righteous through Christ, we should still ourselves be found to be sinners, then is Christ a servitor of sin? Not at all. For if I build up again the very things which I have pulled down, I show myself to be a transgressor. For I myself through law died to law, that I might live to God. I have been crucified together with Christ; and I myself am alive no longer, but Christ is living in me; and whatever life I am now living in the body, I live by faith — faith in the **Son of God,** who loved me and gave himself up for me. I am not setting aside the loving-favor of God; for if righteousness is by means of law, then Christ hath died for nothing.

O THOUGHTLESS [b] Galatians, who hath enchanted you, before whose eyes hath been held up the picture of Jesus Christ on the cross? This thing only do I wish to learn from you: Was it by means of works of law that ye received the Spirit, or by means of obedience from faith? So thoughtless [c] ye are! having made a beginning by spirit, are ye now becoming complete by flesh? So much ye have experienced to no purpose! (if indeed it be to no purpose.) Then doth he who supplieth to you the Spirit, and doeth works of power in you, do it by means of works of law, or by means of obedience from faith? even as Abraham **"had faith in God, and it was accounted to him as toward [d] righteousness."** Know, then, that those who are such from faith, those only are children of Abraham. Moreover, the Writing, anticipating that through faith God would make the Gentiles righteous, announced beforehand the **Good-tidings** to Abraham, saying, **"By means of thee shall all the nations be blessed:"** so that those who are of faith are blessed together with believing Abraham.

For whoever depend upon works of law are under a curse: for it is written, **"Accursed is every one who continueth not in all**

[a] Gr., *from.* [b] Or, *senseless.* [c] Ibid. [d] Or, *unto.*

things that are written in the book of the Law, to do them." Now, that by means of law no one is made righteous in the sight of God, is evident; because, **"He that is righteous from faith, shall live:"** but the Law hath no relation to faith; on the contrary, **"He that hath done them shall live by means of them."** Christ hath ransomed us from the curse of the Law, by having become a curse on our behalf: (for it is written, **"Accursed is every one that is hanged upon a tree;"**) in order that Abraham's blessing might come upon the Gentiles through Christ Jesus, so that through faith we might obtain the promised Spirit.

Brethren, I speak of what is customary with men: just as no one setteth aside or addeth to a covenant of men after it hath been ratified, so were the promises that were made to Abraham **"and to his offspring."** He doth not say, **"And to offsprings,"** as of many; but, as of one only, **"And to thy offspring,"** that is, Christ. Now I mean this: A covenant previously ratified by God, a law that came into existence four hundred and thirty years afterward doth not invalidate, so as to do away with the promise. For if the possession is from law, it is no longer from promise; but God bestowed it upon Abraham through promise.

For what purpose then was the Law? It was added on account of the transgressions, until the Offspring should come to whom the promise had been made,— enacted by means of angels by the hand of a mediator. Now a mediator doth not belong to one only; but God is a single one. Then is the Law contrary to the promises of God? Not at all; for if a law had been given which had power to give life, then in reality righteousness would have been from law. On the contrary, the Writing inclosed everything under sin, in order that by means of faith in Jesus Christ the promise might be bestowed upon those who have faith.

Now before the **Faith** came, we were held in custody under law, shut up in preparation for the faith that was afterward to be revealed. So that the Law became our conductor [a] to Christ, in order

[a] Gr., *child-leader*.

that we might be made righteous by means of faith. But **the Faith** having come, we are no longer under a conductor.[a] For ye are all sons of God, through **the Faith** that is in Christ Jesus. For whoever of you have been baptized unto[b] Christ, have clothed yourselves with Christ: there is neither Jew nor Greek, there is neither bondman nor freeman, there is not male and female; for ye are all as one person in Christ Jesus. And since ye belong to Christ, then ye are Abraham's offspring, heirs in accordance with promise.

Now I say, as long as the heir is a child, he differeth in no respect from a bond-servant, although he is lord of all; but is under overseers and stewards until the time previously appointed by the father. Even so, we, while we were children, were held in servitude under the rudimental things of the world; but when the fulfilment of the time came, God sent forth from himself his Son, born of a woman, born under law, in order that he might redeem[c] those who were under law, that we might receive the adoption as sons. And because we are sons, God hath sent forth into our hearts the spirit of his Son, that crieth, **Abba Father.** So that thou art no longer a bond-servant, but a son; and since a son, then also an heir of God through Christ.

But further: when formerly ye did not know God, ye were in bondage to those that by nature are not gods: but now having come to know God, (rather, indeed, to have become known by God,) how is it that ye are turning back to the weak and beggarly rudimental things, to which ye are eager to be in bondage over again? Ye are carefully observing days, and months, and set times, and years. I am fearful about you, lest perhaps I may have bestowed labor upon you to no purpose.

I ENTREAT you, brethren, become like me, for I also have become like you. Ye have not wronged me in anything. Now ye know that in consequence of a bodily weakness I declared to you the **Good-tidings** at first; and that which was a trial to you in my bodily con-

[a] Gr., *child-leader*. [b] Or, *into*. [c] Or, *ransom*.

dition ye did not despise nor spurn; but ye welcomed me as a messenger of God — as Christ Jesus. What then hath become of that felicitation of yours? for I am your witness, that, if possible, ye would have torn out your own eyes and given them to me. So then I have become your enemy by telling you the truth!

They are very attentive to you for no good purpose; but they desire to debar you from us, in order that ye may pay regard to them. Now it is well to become zealous in a good cause at all times, and not merely during my presence with you. My dear children, with whom I am again in travail until Christ be fully formed in you — Indeed, I wish I could be present with you just now, and change my tone, for I am perplexed about you.

TELL me, ye who are anxious to be under law, do ye not hear the Law? For it is recorded, that Abraham had two sons,— one by the maid-servant, and one by the free-woman. Now the one that was by the maid-servant was born naturally, but the one that was by the free-woman was by virtue of a promise. Which things are figurative: for these women represent two dispensations — one from Mount Sinai, bearing children into bondage; and this one is Hagar, (for the word **Hagar** in Arabia signifies Mount Sinai,) and corresponds to the present Jerusalem, for she is in bondage with her children. But the heavenly Jerusalem is free; and she is our mother. For it is written: **"Rejoice, thou barren one, that bearest not: exult, and shout, thou that travailest not: for many more are the children of the solitary one than of her that hath the husband."** Now we, brethren, are children of a promise, like Isaac. But as then he that was born according to nature persecuted him that was born according to the Spirit, so also is it now. But what saith the Writing? **"Expel the maid-servant and her son; for the son of the maid-servant shall in no wise be heir with the son of the free-woman."** Wherefore, brethren, we are not children of a maid-servant, but of the free-woman. For freedom Christ hath made us free: stand firm, therefore, and be not again held in a yoke of servitude.

(iv. 15—v. 1.)

OBSERVE this: I Paul myself declare to you, that if ye should become circumcised, Christ will be of no advantage to you. Yes, indeed, I declare again to every man that becometh circumcised, that he is under obligation to obey the whole Law. Ye have become severed from Christ, whoever are seeking to become righteous by means of law: ye have abandoned the **Loving-Favor.** For we, by the Spirit,[a] are awaiting the hope of righteousness from faith. For in Christ Jesus neither circumcision nor uncircumcision hath any power, but faith showing its activity through love.

Ye were running well: who hindered you from obeying the truth? This solicitation is not from him who called you. **"A little leaven leaveneth the whole mass."** I for my part have confidence in the Lord in regard to you, that ye will have no other mind; but he that is disturbing you shall bear his condemnation, whoever he may be. But, brethren, if I am still preaching circumcision, why am I still persecuted? in that case the offensiveness of the cross would be done away with. I would that those who are disquieting you would separate themselves entirely from you.

For ye, brethren, have been called for freedom; only use not freedom as a pretext for indulging bodily appetite; but through love be servants to one another. For the whole law is comprised in a single utterance — in this: **"Thou shalt love thy neighbor as thyself."** But if ye bite and devour one another, take care lest ye be eaten up by one another.

Now I say this: Walk by the Spirit,[b] and ye will certainly not fulfil the desires of the flesh. For the flesh hath desires contrary to the spirit, and the spirit contrary to the flesh; for these are opposed to one another, so that ye may not do whatever ye wish. But if ye are led by the Spirit,[c] ye are not under law.

Manifest indeed are the works of the flesh, which are such as these: unchastity, impurity, wantonness, idolatry, sorcery, hatreds, strife, jealousy, wraths, rivalries, divisions, factions, envyings, drunkenness, revelings, and things like these: in regard to which I

[a] Or, *in spirit.* [b] Or, *by spirit.* [c] Ibid.

forewarn you, even as I have already forewarned you, that those who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control: against such things there is no law. Now those who belong to the Christ — to Jesus, have crucified the flesh, together with its passions and appetites. Since we are alive by the Spirit,[a] by the Spirit[b] also let us go forward.[c] Let us not be found to be conceited, irritating one another, envying one another.

BRETHREN, even if any one should have been surprised by any fault, do ye who are spiritual reclaim such a one by a spirit of gentleness, taking heed to thyself lest thou also become tempted. Bear ye one another's burdens, and thus completely fulfil the law of Christ. For if any one thinketh himself to be something when he is nothing, he deceiveth his own judgment. But let every one test his own work; and then he will have cause for boasting as regards himself, and not as regards the other: for each one will have to bear his own burden.

Let him that is being instructed in the Word share with him that instructeth, in everything good. Be not deceived: God is not to be treated with contempt;[d] for whatever a man soweth, that also shall he reap: since, he that soweth to his own flesh shall from the flesh reap what will perish; but he that soweth to the spirit shall from the spirit reap Life Eternal. Then let us not be discouraged in well-doing; for at the proper season we shall reap if we do not become faint-hearted. So then, as we may have[e] opportunity, let us work what is good toward all men, but especially toward those who are of the family of **the Faith.**

(Ye see with what large characters I am writing to you with my own hand.)

Those who are anxious to make a fair appearance in regard to

[a] Or, *by spirit.* [b] Ibid. [c] Gr., *march.*
[d] Gr., *sneered at.* [e] Or, *while we have.*

the flesh, these same persons are seeking to force you to be circumcised, solely that they themselves may not be persecuted on account of the cross of the Christ. For not even do those who are having themselves circumcised keep the Law themselves; but they desire that ye should be circumcised, in order that they may have ground of boasting in your flesh. On the contrary, far be it from me to glory, except in the cross of our Lord Jesus Christ, through whom [a] the world is crucified to me and I to the world. For neither is circumcision anything, nor uncircumcision; but a new creation is everything. And whoever shall march by this guiding-line, peace shall be upon them, and mercy: even upon the Israel of God. Hereafter let no one give me trouble; for I myself bear branded upon my body the marks of Jesus.

The loving-favor of our Lord Jesus Christ be with your spirit, brethren: Amen.

NOTE.—Probably written from Corinth, about A.D. 57 or 58.

(vi. 13–18.)

[a] Or, *which.*

LETTER OF PAUL

TO THE

ROMANS

PAUL, a servant of Jesus Christ, called to be an apostle,[a] set apart to declare the **Good-tidings** of God, which he had promised beforehand through his prophets in the sacred Writings, concerning his Son, who came of the family of David with respect to his bodily nature, and who was designated to be the **Son of God**[b] by his power (in accordance with his spirit of holiness[c]) of rising from among the dead — even Jesus Christ our Lord, through whom we[d] have received a gift, even an apostleship on behalf of his name among all the nations in order to their obedience to **the Faith**; among whom are ye, called ones of Jesus Christ: — to all the beloved of God who are in Rome, called, saints: Joy to you, and peace, from God our Father and the Lord Jesus Christ.

IN the first place, then, I thank my God through Jesus Christ on account of you all, because your faith is told of through all the world. For God is my witness, whom I serve with my spirit in the **Good-tidings** of his Son, how constantly I make mention of you at all times in my prayers; making request, if somehow now at last I may have a way opened by the will of God to come to you. For I

[a] Or, *a called-apostle.* [b] Gr., *God's Son.* [c] Or, *sanctity, consecration:* (the meaning here is not clear.) [d] That is, *I, Paul.*

desire earnestly to become acquainted with you, that I may impart to you some spiritual gift, in order that ye may be made firm: that is, that you and I may be mutually encouraged, each by the faith of the other. And I wish you not to be ignorant, brethren, that I have often purposed to come to you, (but have been hindered as yet,) that I might have some fruit among you also, as well as among the other Gentiles. I am a debtor both to Greeks and to foreigners, both to wise and to ignorant. So as for myself, I am eager to declare the **Good-tidings** to you also who are in Rome.

For I am not ashamed of the **Good-tidings;** for it is a power of God for salvation to every one who hath faith — both to the Jew and to the Greek. For by it the righteousness that is from God[a] is shown to be out of faith unto faith: as it is written, "**He that is righteous from faith, shall live.**" For the wrath of God is revealed from heaven toward all impiety and unrighteousness of men who hinder the truth by unrighteousness: because that which is made known of God is evident within themselves;[b] for God hath made it evident to them. For his unseen things have been plainly evident since the creation of the universe, being perceived by means of the things that have been made — even his eternal power and Godhood. So that they are without excuse; because, though they had knowledge of God, they did not honor him as God, nor did they give him thanks, but became empty[c] in their reasonings,[d] and their undiscerning mind was darkened. Pretending to be wise, they became foolish,[e] and exchanged the glory of the imperishable God for a similitude of an image of perishable man, and of birds, and of beasts, and of reptiles. Wherefore God gave them over in the cravings of their appetites to impurity, to the dishonoring of their own bodies with one another; for they exchanged the truth[f] of God for a lie, and revered and worshiped the thing created rather than the Creator, who is blessed unto the ages: **Amen.**

On this account God gave them over to shameful passions: for

[a] Or, *God's kind of righteousness:* Gr., *God's righteousness.* [b] Or, *among them.* [c] Or, *shallow.* [d] Or, *speculations.* [e] Gr., *silly.* [f] Or, *trueness.*

even their women exchanged the natural use for that which is contrary to nature; and in the same way also the men, leaving the natural use of the woman, were inflamed in their passions toward one another, men perpetrating indecency with men, and in return receiving in themselves the requital of their error which was fitting.

Besides, as they did not choose[a] to have God in their knowledge,[b] God gave them over to an unworthy mind, to do things that are not becoming: being filled[c] with all unrighteousness, wickedness, covetousness, vileness; full of envy, murder, quarreling, deceit, depravity; whisperers, defamers, hateful to God, insolent, haughty, boastful, inventors of base things; without regard to parents, without discernment, without regard to covenants, without natural affection, without pity: who, though knowing the sentence of God, that those who practise such things are deserving of death, not only do the same, but also take pleasure in the society of those who practise them.

WHEREFORE thou art without excuse, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, art practising the same things. Now we know that the judgment of God is according to truth against those who practise such things. And dost thou suppose, O man, who condemnest those who practise such things, and doest the same, that thou shalt escape the judgment of God? Or dost thou despise the riches of his kindness and forbearance and long-suffering, not perceiving that the kindness of God is seeking to lead thee to repentance? but in accordance with thy stubbornness and thy unrepentant heart, art treasuring up for thyself wrath for the day of wrath and revealing of the righteous judgment of God, who will requite each one according to his works: to those who by perseverance in well-doing seek for glory and honor and incorruptness,— Life Eternal; but to those who are self-seeking, and disobedient to the truth, but obeying unrighteousness,— wrath and indignation,

[a] Gr., *think it fitting.* [b] Or, *recognition.* [c] Gr., *stuffed full.*

tribulation and distress, upon the entire being [a] of the man who worketh that which is evil,—of the Jew first, and also of the Greek; but glory and honor and peace to every one who worketh that which is good — to the Jew first, also to the Greek; for there is no partiality with God. For all who have sinned without [b] law, shall also perish without [c] law; and all who have sinned with law, shall be judged by law; for not the hearers of law are righteous in the sight of God, but the doers of law will be accounted righteous, (for when Gentiles, not having law, do by nature the things of the Law, these, though not having law, are a law to themselves, since they show the working of the Law written in their hearts, their conscience bearing witness therewith, and their thoughts in turn accusing or else excusing them,) in **that day** when God shall judge the hidden things of men through Jesus Christ, according to the **Good-tidings** which I proclaim.

Now, since thou bearest the name of Jew, and reliest on the Law, and makest thy boast in God, and knowest his will, and discernest [d] the things that are more excellent, (being taught from the Law,) and hast persuaded thyself that thou thyself art a guide of the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, (because thou possessest in the Law the model of knowledge and of truth,) — thou then that teachest another, dost thou not teach thyself? thou that declaimest against stealing, dost thou steal? thou that forbiddest to commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou that makest thy boast in the Law, dost thou dishonor God through thy transgression of the Law? For the name of God is defamed among the Gentiles because of you, even as it is written.

For circumcision is indeed of advantage, if thou observe the Law; but if thou art a transgressor of the Law, thy circumcision hath become uncircumcision. If then the uncircumcised observe the requirements of the Law, shall not his uncircumcision be accounted for circumcision? and shall not the uncircumcision which

[a] Gr., *life*, or, *soul*. [b] Or, *apart from*. [c] Ibid. [d] Or, *choosest*.

is by nature, if it fulfil the Law, condemn thee, who with the Writing and circumcision dost transgress the Law? For he is not a Jew, who is one in appearance; nor is that circumcision that is in appearance in the flesh; but he is a Jew, who is one inwardly; and circumcision is of the heart,—in spirit, not in form; [a] the commendation of which is not from men, but from God.

WHAT then is the advantage [b] of the Jew? or what is the utility of circumcision? Much, every way: principally, because they were intrusted with the messages of God. For what if some were unfaithful? shall their unfaithfulness set aside [c] the faithfulness of God? By no means: on the contrary, let God be found true, though every man be found a liar: as it is written, **"That thou mightest be vindicated [d] in thy words, and prevail when thou art brought into judgment."**

But if our unrighteousness establisheth [e] the righteousness of God, what shall we say? surely not that God, who inflicteth **the wrath,** is unrighteous? (I am speaking as men speak.) By no means: for then how shall God judge the world? But if the truth of God hath abounded to his glory through my falsity, why am I also still condemned as a sinner? and why should I not say,—as we are slanderously charged, and as some affirm that we do say,—"Let us do evil, that good may come"? (whose condemnation is just.)

What then? Do we have the advantage? [f] Not at all: for we have already brought a charge, that both Jews and Greeks are all under sin; as it is written: **"There is none righteous, not even one; there is none that hath understanding; there is none that earnestly seeketh after God; they have all turned aside; they have become worthless together; there is none that doeth a kindness, not even as much as one, their throat is an open tomb; with their tongues they are treacherous; the poison of asps is under their lips; their mouth is full of cursing and bitterness;**

(ii. 28—iii. 14.)

[a] Gr., *letter.* [b] Or, *pre-eminence.* [c] Or, *nullify.* [d] Gr., *rectified.* [e] Or, *displayeth*, or, *proveth.* [f] Or, *pre-eminence.*

their feet are swift to shed blood; calamity and hardship are in their paths, and they know not the way of peace; there is no fear of God before their eyes."

Now we know, that whatever the Law saith, it saith to those who are under the Law; that every mouth may be stopped,[a] and all the world may come under the judgment of God: for by works of law shall no man be made righteous in his sight; for through law is knowledge of sin.

But now God's righteousness[b] apart from law hath been shown, as testified by the Law and the Prophets: even God's righteousness[c] through faith in Jesus Christ, for all who have faith, (for there is no distinction, for all have sinned and fall short of the glory of God,) who are made righteous, as a free gift, by his loving-favor, through the redemption that is by Christ Jesus, whom God appointed beforehand[d] to be a **mercy-seat,** through faith, by his blood, for showing his righteousness through the passing over, in the forbearance of God, of the sins before committed — for showing his righteousness in this present time; that he might himself be righteous, and the one who maketh righteous him who hath faith in Jesus.

Where then is the boasting? It is shut out. By what kind of law? that of works? No: but by the law of faith. We conclude, then, that a man is made righteous by means of faith, apart from works of law.

Is God the God of Jews only? is he not the God of Gentiles also? Yes: of Gentiles also; since it is one[e] God who will make the circumcised righteous from faith, and the uncircumcised through the same faith. Do we then set aside the Law by means of faith? Not at all: on the contrary, we confirm the Law.

WHAT then shall we say of Abraham, our forefather according to the flesh? For if Abraham were made righteous by works, he hath ground of boasting, yet not in respect to God. For what saith the

[a] Gr., *shut up.* [b] See note, p. 358. [c] Ibid.
[d] Or, *set forth publicly.* [e] Or, *the same.*

Writing? **"Abraham had faith in God, and it was accounted to him as toward[a] righteousness."** Now to him that performeth works, the reward is not accounted as of favor, but as of debt. But to him who worketh not, but hath faith toward him who maketh righteous the ungodly, his faith is accounted as toward[b] righteousness. Even as David also speaketh of the blessedness of the man to whom God accounteth righteousness apart from works, saying: **"Blessed are those whose violations of law are put away, and whose sins are covered: blessed is the man to whom the Lord will not charge sin."**

Is this blessing then declared for the circumcised alone, or for the uncircumcised also? For we are saying, **"His faith was accounted to Abraham as toward[c] righteousness."** How then was it accounted? after he was circumcised, or while he was uncircumcised? Not after he was circumcised, but while he was uncircumcised: and he received the sign of circumcision as a seal of the righteousness of the faith that he had while still uncircumcised; that he might be the father of all who have faith though uncircumcised, so that righteousness might be accounted to them; and the father of circumcision not only to those who are of the circumcision, but also to those who tread in the steps of the faith which our father Abraham had while yet uncircumcised. For not through law was the promise to Abraham or to his posterity, that he should be heir of the world, but through a righteousness from faith.[d] For if those who are of law are heirs, faith is made useless, and the promise is nullified. For the Law bringeth about[e] wrath; for where law is not, neither is there transgression. On this account it is of faith, that it may be by free gift; in order that the promise may be sure to all the posterity,— not to that alone which is of the Law, but also to that which is of the faith of Abraham, (for he is father of us all, as it is written, **"I have constituted thee a father of many nations,"**) in the sight of him in whom he had faith — even God, as

[a] Or, *unto.* [b] Ibid. [c] Ibid. [d] Or, *that belongeth to faith.*
[e] Gr., *worketh out.*

he who bringeth the dead to life, and who calleth things that are not as though they were.

For without ground of hope he had faith to hope that he should become a father of many nations, in accordance with what had been said to him, "**So shall thy offspring be.**" And without being weakened in faith, although he well knew his own body to be now inert, (he being about a hundred years old,) also the inertness of Sarah's body; yet on account of the promise of God he doubted not through want of faith, but on the contrary he was strengthened in faith, giving credit to God, and being fully assured that what he had promised he was able also to perform. Wherefore it was accounted to him as toward [a] righteousness. Now it was not written on his account alone, that it was accounted to him; but on our account also, to whom it shall be accounted on our having faith in him who raised Jesus our Lord from the dead, who was delivered up on account of our offenses, and raised up for the sake of our being made righteous.

Being therefore made righteous from faith, we have peace [b] with God through our Lord Jesus Christ; through whom also we had our admission into this loving-favor in which we have come to stand, and in which we are exulting in hope of the glory that is of God. And not only this, but we even exult in our afflictions: since we know that the affliction worketh out fortitude; and the fortitude worketh out proving; and the proving worketh out hope; and the hope doth not make ashamed: because the love of God hath been poured out in our hearts by means of the Holy Spirit [c] that hath been given to us. For while we were yet powerless, Christ in due time died in behalf of the ungodly. Now hardly for a just man will one die; yet perhaps for a benefactor some one might even dare to die. But God giveth proof of his own love toward us by this, that, while we were yet sinners, Christ died on our behalf.

Much rather, then, having now been made righteous by means of his blood, shall we be saved through him from **the wrath.** For

[a] Or, *unto.* [b] Or, *harmony.* [c] Or, *a holy spirit.*

since, though enemies, we were reconciled to God through the death of his Son, much rather, having been reconciled, shall we be saved by means of his life; and not this only, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Wherefore, as through one man sin entered into the world, and through sin, death; and thus death came upon all men, because all have sinned — For until the Law sin was in the world; but sin was not charged when there was no law. Yet death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of Adam, who is a type of the future man. But not as the trespass, so is the free gift. For since through the trespass of the one the many died, much rather hath the loving-favor of God, even the free gift, overflowed to the many through the loving-favor of the one man Jesus Christ. And the free gift is not like that which came through the one that sinned; for the judgment is from the one offense unto condemnation, but the free gift is from many trespasses unto righteousness. For since through the trespass of the one death reigned through the one, much rather shall those who receive the overflowing of the loving-favor, even of the free gift of righteousness, reign in life through the one — Jesus Christ.

So then, as through one trespass there hath come a sentence of condemnation for all men, so also through one righteousness there hath come rectification of life for all men. For as through the disobedience of the one man the many became sinners, so also through the obedience of the one shall the many become righteous. Now law came in beside, that the trespass might be multiplied: but where sin was multiplied, grace [a] was exceedingly multiplied: in order that, as sin reigned with [b] death, so also might grace reign through righteousness unto Life Eternal through Jesus Christ our Lord.

WHAT then? Shall we say, "Let us continue in sin, that the

(v. 11—vi. 1.)

[a] Or, *loving-favor:* (and so elsewhere.) [b] Or, *by.*

loving-favor may be multiplied"? By no means; for since we are dead to sin, how shall we still live therein? Are ye ignorant, that whoever of us have been baptized unto[a] Christ, have been baptized unto[b] his death? therefore through this baptism we have been buried together with him unto[c] death; so that, as Christ was raised from the dead to the glory of the Father, even so we should walk in newness of life. For since we have become united[d] with him by the likeness of his death, surely also we shall be by that of his resurrection; for we know this, that our old man was crucified with him, that the body of sin might be thrown aside, so that we should no longer be in slavery to sin; for he that hath died hath been made righteous[e] from sin.

But since we have died together with Christ, we have faith that we shall also live together with him: since we know that Christ, having been raised from the dead, is dead no longer: death is no longer his master. For in that he died, he died to sin once only; but in that he liveth, he liveth to God. Even so also consider yourselves to be dead to sin, but alive to God through Christ Jesus.

Therefore let not sin reign in your mortal body, so that ye obey its passions; nor offer your members to sin as instruments[f] of unrighteousness; but offer yourselves to God, as those who have become alive from the dead; and offer your members to God, as instruments[g] of righteousness. For sin should not be your master; for ye are not under law, but under grace.[h]

What then? should we sin, because we are not under law, but under grace?[i] By no means: know ye not, that to whom ye offer yourselves as servants for obedience, ye are servants to him whom ye obey, whether of sin unto[j] death, or of obedience unto[k] righteousness. But thanks be to God, that, though ye were once servants of sin, ye have now become obedient from the heart to the pattern of teaching unto which ye were moulded; and having been made free

[a] Or, *into*. [b] Ibid. [c] Ibid. [d] Gr., *grown together*. [e] Or, *rectified*.
[f] Gr., *weapons*. [g] Ibid. [h] Or, *loving-favor*. [i] Ibid.
[j] Or, *toward, in order to*. [k] Ibid.

from sin, ye have been made servants to righteousness. (I am speaking of what is common to humanity through the infirmity of your nature.) For, as ye yielded your members as servants to impurity and to iniquity,[a] even so now offer your members as servants to righteousness, unto[b] holiness. For when ye were servants of sin, ye were free in respect to righteousness. What fruit then were ye having at that time? Things of which ye are now ashamed; for the end of these things is death. But now, having become freed from sin, and having become servants to God, ye have your fruit unto[c] holiness, and the end Life Eternal. For the wages of sin is death; but the free gift of God is Life Eternal through Christ Jesus our Lord.

ARE ye ignorant, brethren, (for I am speaking to those who are acquainted with law,) that law hath authority over a man only as long as he liveth? For the married woman is bound by law to the living husband; but if the husband should die, she is released from the law of the husband. Therefore, if while her husband be living she become another man's, she will be called an adulteress; but if her husband should die, she is free from the law, so that she is not an adulteress, though she become another man's.

So then, my brethren, ye also have become dead to the Law through the body of the Christ, that ye should belong to another, even to him who was raised from the dead, in order that ye should bring forth fruit unto God. For while we were under the control of our lower nature,[d] the stirrings of sins that came through the Law were actively working in our members to the bringing forth of fruit unto death. But now we have been released from the Law, having died as regards that by which we were held fast; in order that we should serve in newness of spirit and not in oldness of form.[e]

What then? Shall we say, "The Law is sin"? By no means. Yet I had not come to know sin, except through law; for I had not

[a] Gr., *lawlessness.* [b] Or, *toward.* [c] Ibid.
[d] Gr., *in the flesh.* [e] Gr., *letter.*

known evil desire, if the Law had not said, "**Thou shalt not cherish evil desires.**" But sin, having found a vantage-ground through the commandment, wrought in me every kind of evil desire: (for apart from law sin is dead.) And I was alive when apart from law, formerly; but on the coming of the commandment, sin became alive, and I died; and the very commandment that was designed for life, became to me for death; for sin, having found a vantage-ground by means of the commandment, completely deceived me, and through it slew me. So that the Law is indeed holy; and the commandment is holy, and righteous, and good.

Did then a thing that is good become death to me? Far from it: but on the contrary, sin, that it might be seen to be sin, was working out death to me through a thing that is good; in order that sin might by means of the commandment show itself to be exceedingly sinful. For we have come to know that the Law is spiritual; but I am unspiritual,[a] sold under the power of sin. For what I am effecting[b] I do not understand: for not what I intend, do I practise; but what I hate, that I do. But if I do what I do not intend, I assent to the Law that it is good. Now, then, it is no longer I myself that am effecting it, but that which dwelleth in me — sin. For I have come to know that good dwelleth not in me, (that is, in my unspiritual nature;[c]) for to intend is present with me, but to effect the good, is not. For not what I intend, do I perform — that is, the good; but what I do not intend — that is, the bad, that I practise. But if I do what I do not intend, I myself am no longer effecting it, but that which dwelleth in me — that is, sin. I find then this law,[d] that to me intending to do the good, the bad lies near. For I am delighted with the law of God, as regards the inner man; but I see a different law in my members, warring against the law of my mind, and tending to bring me under control of[e] the law of sin that is in my members.

A miserable man I am! who will release me from this dead

[a] Gr., *fleshly:* (and so elsewhere.) [b] Gr., *working out.* [c] Gr., *flesh.*
[d] Or, *in respect to law.* [e] Gr., *make me captive to.*

body?[a] Thanks be to God, it is through Jesus Christ our Lord. So then, I, the same person, with the mind indeed am a servant to the law of God, but with the unspiritual nature[b] to the law of sin.

THERE is, then, now no condemnation to those who are in Christ Jesus. For the law of the spirit of the Life that is through Christ Jesus hath set me free from the law of sin and of death. For what was not possible by the Law, because it was powerless by reason of the flesh,[c] God, having sent his own Son in the form of sinful flesh, and on account of sin, condemned the sin that is through the flesh;[d] in order that the righteous demands of the Law might be fulfilled by us, who are walking not according to fleshly appetite, but according to spirit. For those who are in accord with flesh have their minds on the things of the flesh; but those who are in accord with spirit, on the things of the spirit. For the minding of the flesh is death, but the minding of the spirit is life and peace: because the minding of the flesh is hostile toward God; for it doth not submit itself to the law of God, nor indeed can it do so; and those who are in flesh,[e] cannot please God.

But ye are not in flesh but in spirit, if indeed the Spirit[f] of God dwelleth in you. And if any one hath not the spirit of Christ, the same is not his. Now if Christ is in you, the body indeed is dead in respect of sin, but the spirit is life in respect of righteousness. And if the Spirit of him who raised up Jesus from the dead be dwelling in you, he who raised up Christ Jesus from the dead will make alive your dying bodies by means of his Spirit dwelling in you.

So then, brethren, we are debtors, not to the flesh so as to live in accordance with flesh; for if ye live in accordance with flesh, ye must die; but if by spirit ye put to death the doings of the body, ye shall live. For whosoever are led by the Spirit[g] of God, these only

(vii. 25—viii. 14.)

[a] Gr., *this body of death.*
[b] Gr., *flesh.*
[c] The lower or unspiritual nature: (and so in the context.) the lower nature.
[d] Ibid.
[e] That is, under the control of
[f] Or, *a spirit.*
[g] Ibid.

are sons of God. For ye have not received a spirit of slavery again to fear; but ye have received a spirit of adoption as sons, through which we cry out, **Abba Father.** The Spirit himself [a] testifieth together with our spirit that we are children of God; and since children, heirs also; heirs of God, and fellow-heirs with Christ: so that if we share his sufferings, we may also share his glory.

For I conclude, that the sufferings of this present time are of no account in comparison with the glory that shall be revealed with respect to us. For the anxious expectation of the creation is waiting for the revealing of the sons of God. For the creation was made subject to frailty, not of its own will, but on account of him who made it subject, with hope that even the creation itself should be made free from the bondage of corruption, into the freedom of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not this only, but we ourselves also, though possessing the first fruits of the Spirit, even we ourselves groan within ourselves, waiting anxiously for our adoption as sons, even the redeeming of our body. Now in [b] hope we have been saved: but hope that is seen is not hope; for who hopeth for what he seeth? But if we hope for what we see not, we wait for it with patience.

So likewise also the Spirit helpeth our weakness; for we know not how to pray as we ought: but the Spirit himself is present with [c] us in our unspoken [d] groanings; and he who searcheth the hearts knoweth what is the thought of the spirit, for he is present with the saints in accordance with the nature of God.[e]

Now we know that all things work together for good to those who love God: that is, to those who are called in accordance with his purpose. For those whom he foreknew, he also appointed beforehand to be conformed to the likeness of his Son, that he might be the first-born among many brethren; and whom he appointed

[a] Or, *the same spirit.* [b] Or, *by.* [c] Gr., *over.*
[d] Or, *that can not be expressed.* [e] Gr., *according to God.*

beforehand, those he hath also called; and whom he hath called, those he hath also made righteous; and whom he hath made righteous, those he hath also glorified.

What then shall we say of these things? Since God is for us, who is against us? He who spared not his own Son, but delivered him up for us all, how shall he not also together with him freely give us all things? Who will make accusation against God's chosen ones? Will God, who maketh righteous? Who is he that will condemn? Will Christ Jesus, who died? who rather indeed was raised from the dead, who is at the right hand of God, and who is there on our behalf.

Who shall sever us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written: **"For thy sake we are being put to death all the day long: we are accounted like sheep for slaughter."** Yet in all these things we have gained a surpassing victory by means of him who loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things that are now, nor things that are to be, nor powers, nor height, nor depth, nor any other created thing, shall be able to sever us from the love of God which is in Christ Jesus our Lord.

I AM speaking the truth in Christ, I am not lying, my conscience bearing witness with me in the Holy Spirit,[a] that I have great grief and unceasing pain in my heart. For I was beginning to wish myself separated[b] from Christ for the sake of my brethren, my kinsmen as respects the flesh; who are Israelites; whose is the adoption to sonship, and the glory, and the covenants,[c] and the law-giving, and the public worship, and the promises; whose are the fathers; and from whom is the Christ as respects the flesh. May he who is God over all things be blessed unto the ages: **Amen.**

BUT it is not as if the word of God had failed. For those are

[a] Or, *in a holy spirit.* [b] Gr., *anathema.*
[c] Or, *dispensations*, or, *institutions.*

not all Israel, who are of Israel: neither because they are Abraham's offspring are they all children; for, "**In Isaac shall offspring be named for thee.**" That is, not the natural children are the children of God, but the children of the promise are accounted as offspring. For the word of promise was this: "**About this time I will come, and Sarah shall have a son.**" And not this only, but Rebecca also, having conceived from one — that is, from our father Isaac, (for the children being not yet born, nor having done anything good or bad, that the purpose of God according to his choosing might stand, not depending on works, but on him that calleth,) it was said to her, "**The elder**[a] **shall be servant to the younger.**"[b] As also it is written: "**Jacob I loved, but Esau I hated.**"

What then shall we say? Surely not that there is injustice with God? By no means: for he saith to Moses, "**I will have mercy on whomsoever I have mercy, and I will have compassion on whomsoever I have compassion.**" So then, it is not of him who willeth, nor of him who runneth, but of God who hath mercy. For the Writing saith to Pharaoh, "**For this very thing did I raise thee up, that I might show through thee my power, and that my name might be published abroad in all the earth.**" So then, he hath mercy on whom he will, and whom he will he hardeneth.

Thou wilt therefore say to me, "Why doth he still find fault? for who hath withstood his purpose?" O man! what indeed art thou, that thou disputest with God? Shall the thing formed say to him that formed it, "Why didst thou make me thus?" Hath not the potter a right over the clay, from the same lump to make one part a vessel for honor and another for lack of honor? How if God, though willing to manifest his wrath and to make known his power, endured with much forbearance vessels of wrath made fit for destruction, in order that he might make known the riches of his glory bestowed upon vessels of mercy, which he had prepared beforehand for glory: even us, whom he called, not from among Jews only, but also from among Gentiles? as also he saith in Hosea: "**I will call**

(ix. 7–25.)

[a] Gr., *greater*. [b] Gr., *lesser*.

that people mine which was not my people, and her beloved who was not beloved: and it shall be, that in the place where it was said, 'Ye are not my people,' there they shall be called, 'Sons of the Living God.'" And Isaiah crieth concerning Israel: **"Though the number of the children of Israel be like the sand of the sea, the remnant shall be saved: for the Lord will settle his account with the earth, completing it and finishing it quickly."** And as Isaiah also said before: **"Unless the Lord of hosts had left us an offspring, we should have become as Sodom, and have been made like Gomorrah."**

What then shall we say? That Gentiles, who did not pursue righteousness, have obtained righteousness, even a righteousness that is from faith; but Israel, pursuing a law of righteousness, did not attain to that law. Why? Because, seeking to do it not by [a] faith but by [b] works, they stumbled against the stumbling-stone: as it is written: **"Behold, I lay in Zion a stone of stumbling and a rock of offending; and he that trusteth thereon shall not be put to shame."**

BRETHREN, the earnest desire of my heart and my prayer to God for them, is for their salvation. For I am a witness for them, that they have a zeal for God, but not in accordance with clear knowledge. For, disregarding [c] God's righteousness,[d] and seeking to set up their own, they have not conformed themselves to [e] God's righteousness.[f] For Christ is the ending of law, so that righteousness is to every one who hath faith. For Moses writeth, that the man who performeth the righteousness that is from law, shall live thereby. But the righteousness that is from faith saith thus: "Say not in thy heart, **'Who will ascend into the heaven?'** (that is, to bring Christ down;) or, **'Who will descend into the abyss?'** (that is, to bring Christ up from the dead.)" But what doth it say? **"The word is near thee, in thy mouth and in thy heart."** This is the

[a] Gr., *from*. [b] Ibid. [c] Gr., *ignoring*. [d] See note, p. 335.
[e] Gr., *placed themselves under*. [f] See note, p. 335.

word concerning faith which we proclaim: that if thou shalt confess with thy mouth that Jesus is Lord,[a] and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart one hath faith unto righteousness, and with the mouth confession is made unto salvation. For the Writing saith, "**Whosoever hath faith in him shall not be put to shame.**" For there is no distinction of Jew and of Greek; for there is the same Lord of all, rich to all that call upon him; for, "**Every one who calleth upon the name of the Lord shall be saved.**"

How then shall they call on him in whom they have not had faith? and how shall they have faith in him of whom they have not heard? and how shall they hear without a herald? and how shall they proclaim unless they are sent? as it is written: "**How beautiful are the feet of those who bring Good-tidings of good things!**"

Yet they did not all listen to the **Good-tidings.** For Isaiah saith, "**Lord, who hath believed our teaching?**" So belief cometh from teaching, and the teaching through the word of Christ. But I say, Did they not hear? Yes, indeed: "**Their voice went out to all the earth, and their words to the ends of the world.**" But I say, Did not Israel have knowledge? First, Moses saith, "**I will make you emulous with that which is not a nation: with a foolish[b] nation I will stir you up.**" And Isaiah is very daring, and saith, "**I was found by those who sought me not; I became manifest to those who did not inquire for me.**" But as to Israel he saith, "**All the day long did I stretch out my hands to a disobedient and contrary[c] people.**"

I SAY then, Hath God rejected[d] his people? Far from it. For I myself am an Israelite, of the family of Abraham, of the tribe of Benjamin. God hath not rejected his people whom he foreknew. Know ye not what the Writing saith in the history of Elijah? how he addresseth God against Israel: "**Lord, they have killed thy**

[a] Or, *Master.*
[b] Gr., *without sense.*
[c] Gr., *contradicting.*
[d] Gr., *thrust away.*

prophets, they have thrown down thine altars; and I alone am left, and they are seeking my life." But what is the reply to him? **"I have left for myself seven thousand men who have not bowed the knee to Baal."** In the same way then at this present time also there hath come to be a remnant, in accordance with a choosing by loving-favor. Now if it is by favor, it is no longer from works; for then the favor would become no longer favor.

What then? That which Israel is searching for, that he hath not found; but the chosen ones have found it, and the rest have become hardened; as it is written: **"God hath given them a spirit of stupor, eyes that should not see, and ears that should not hear, unto this very day."** And David saith: **"Let their table become to them a snare, and an ambush, and a stumbling-block, and a retribution: let their eyes become darkened, that they may not see: and let them bow down their back always."**

I say then, did they stumble in order that they should fall? Far from it: on the contrary, by their failure there is salvation for the Gentiles, in order to arouse them to emulation. Since, then, their failure is the riches of the world, and their loss the riches of the Gentiles, how much more will be their fulness!

But I say to you that are Gentiles, Inasmuch as I am an apostle of Gentiles, I honor my ministry,[a] if by any means I may arouse my own kinsmen to emulation, and may save some of them. For since the rejection of them is the reconciling of the world, what will be the reception of them, but life from the dead? And if the first-of-the-dough[b] is hallowed, so is the mass; and if the root is hallowed, so are the branches.

Now if some of the branches have been broken off, and thou, being a wild-olive, hast been grafted in their place, and become a sharer of the source of the richness of the olive-tree, glory not over the branches; for if thou dost glory, it is not thou that sustainest the root, but the root thee. Then thou wilt say, "Branches were broken off, that I might be grafted in." Well: because of[c] want of

[a] Or, *service*. [b] See Numbers xv. 20, 21. [c] Or, *by*.

faith they were broken off, and thou standest because of [a] thy faith. Be not arrogant, but fear; for since God did not spare the natural branches, neither will he spare thee. Behold then the clemency and the severity [b] of God: toward those who fell, severity; [c] but toward thee the clemency of God, if thou shalt continue in his clemency; otherwise thou also shalt be cut off. And they also, if they do not continue in unfaith, shall be grafted in; for God hath power to graft them in again. For if thou hast been cut off from that which is by nature a wild-olive tree, and hast been grafted contrary to nature upon a good olive-tree, how much rather shall these, the natural branches, be grafted upon their own olive-tree?

For, brethren, I wish you not to be ignorant of this mystery, lest ye be wise in your own conceits, that hardening in a measure hath come upon Israel until the fulness of the Gentiles shall have come in; and thus all Israel shall be saved: as it is written: **"The Deliverer shall come from Zion: he shall drive away ungodliness from Jacob; and this is the covenant [d] with them from me, when I shall take away their sins."** As concerns the **Good-tidings,** they are enemies for your sake; but as concerns the choosing, they are beloved for the fathers' sake; for God's free gifts and invitation [e] are without changeableness of purpose. For as ye were formerly disobedient to God, but now have obtained mercy upon their disobedience, even so have they also now been disobedient, that upon the mercy shown to you, they also may now obtain mercy. For God shut up all to disobedience, that he might have mercy upon all.

O the depth of the riches of both the wisdom and the knowledge of God! How unsearchable his judgments, and how untraceable his ways! For, **"Who hath known the mind of the Lord? or who hath become his counsellor? or who hath first given to him, and it will be requited to him?"** For from him, and through him, and for him, are all things: to him be [f] the glory unto the ages: **Amen.**

(xi. 21–36.)

[a] Or, *by.* [b] Gr., *cutting off.* [c] Ibid. [d] Or, *dispensation.* [e] Or, *calling.* [f] Or, *is.*

I ENTREAT you, therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, consecrated, well-pleasing to God,— your rational [a] worship. And be not conformed to this age; but be transformed by the renewing of the mind, so that ye shall prove what is the will of God, even the thing that is good and well-pleasing and perfect.[b]

For I say, through the gift that hath been bestowed upon me, Let not any one among you think of himself more highly than he ought to think; but let him think modestly of himself, as God hath distributed to each one his measure of faith. For, even as in one body we have many members, and all the members have not the same office, so we, though many, are one body in Christ, and severally members one of another. But, since we have gifts differing according to the grace given to us, if it be prophesying, let it be according to the measure of our faith; or ministering, let us be occupied with ministering; or he that teacheth, with teaching; or he that exhorteth, with exhorting; he that shareth with others, let it be with generosity; he that superintendeth, let him do it with diligence; he that doeth deeds of mercy, with gladness.[c]

Let love be unfeigned. Abhor the bad: cleave to the good. As to love of the brethren, be tenderly affectioned toward one another; in giving honor, anticipating one another; in earnestness, not backward; in spirit, fervent, serving the Lord; in hope, rejoicing; in affliction, patient; in prayer, persevering; as to the needs of the saints, sharing in common; practising hospitality to strangers.

Invoke blessings upon those who persecute you: bless, and curse not. Rejoice with those who rejoice: weep with those who weep. Be in harmony with one another. Set not your mind upon high things, but content yourselves [d] with things that are lowly. Be not wise in your own estimation. Requite to no one evil in return for evil. Provide for things commendable in the sight of all men. If it be possible, so far as dependeth on yourselves, be at peace with

[a] That is, *conformable to the reason*, or, *sensible*. [b] Or, *entire*: Gr., *finished*.
[c] Or, *cheerfulness*: Gr., *hilarity*. [d] Gr., *go along with*.

all men. Dearly beloved, avenge not yourselves, but give place for the wrath; for it is written: "**Avenging belongeth to me, I will requite, saith the Lord.**" But rather, "**If thine enemy be hungry, feed him; if he be thirsty, give him drink; for in so doing thou shalt heap coals of fire on his head.**" Be not overcome [a] by evil, but overcome evil with good.

LET every man subject himself to the authorities that are over him; for there is no authority except from God; and those that are, were established by God. So then, he that resisteth the authority, opposeth the ordinance of God; and those who resist shall receive condemnation to themselves. For rulers are not a terror to the good deed, but to the bad. And dost thou wish to be without fear of the authority? do what is good, and thou shalt have commendation from it; for it is God's ministering-servant to thee for what is good. But if thou do what is bad, be afraid; for he beareth not the sword to no purpose; for he is a ministering-servant of God, executing justice even unto wrath upon him who practiseth what is bad. Wherefore it is necessary to submit yourselves, not only on account of the wrath, but also on account of conscience. For on this account ye also pay taxes; for they are officers of God, attending constantly upon this very matter. Render to all their dues: tax to whom tax is due; toll to whom toll; fear to whom fear; honor to whom honor.

Owe nothing to any one, except to love one another; for he that loveth the other hath fulfilled the law. For it is this: "**Thou shalt not commit adultery; Thou shalt not murder; Thou shalt not steal; Thou shalt not cherish evil desires:**" and if there be any other commandment, it is summed up in this: "**Thou shalt love thy neighbor as thyself.**" Love worketh no evil to one's neighbor: love therefore is the fulness [b] of law.

And do this, understanding the time, that it is already the hour for you to be awake from sleep; for now our salvation is nearer than

[a] Gr., *conquered.* [b] Or, *full measure.*

when we became believers. The night is advanced, and the day is at hand: let us therefore put away the works of the darkness, and let us put on the armor of the light. Let us walk becomingly, as in the day: not with carousals and drunkenness, not with lewdness and dissoluteness, not with strife and jealousy: on the contrary, clothe yourselves with the Lord Jesus Christ, and provide not for the flesh, for its undue desires.

RECEIVE him that is weak in faith, but not to discussions of opinions. One believeth that he may eat all things: another, being weak, eateth plant-foods only. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath accepted him. Thou — who art thou that judgest the servant of another? to his own master he standeth or falleth. And he shall be made to stand; for the Lord [a] hath power to make him stand.

One man esteemeth one day above another: another esteemeth every day. Let each one be fully satisfied in his own mind. He that regardeth the day, regardeth it for the Lord. And he that eateth, eateth for the Lord, for he giveth thanks to God; and he that eateth not, for the Lord he eateth not; and he also giveth thanks to God. For no one of us liveth for himself, and no one dieth for himself: because, if we live, we live for the Lord; and if we die, we die for the Lord: whether therefore we live or whether we die, we are the Lord's. For this purpose Christ died and came to life, that he might be Lord of both the dead and the living.

But thou — why dost thou judge thy brother? or thou again, why dost thou treat thy brother as of no account? for we all shall stand before God's tribunal. For it is written: **"I live, saith the Lord; so that to me every knee shall bow, and every tongue shall acknowledge God."** So then each one of us shall give account of himself to God.

Let us therefore no longer judge one another; but resolve this

[a] Or, *Master*.

rather, not to put a stumbling-block or a trap before a brother. For I know, and am convinced by the Lord Jesus, that nothing is unclean of itself: except, that to him who esteemeth anything to be unclean, to him it is unclean. For if thy brother is grieved on account of food, thou art walking no longer in accordance with love. Do not by thy food destroy [a] him for whom Christ died. Let not then what is good to you be evil spoken of; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.[b] For he that in this manner serveth the Christ, is well-pleasing to God and approved by men. So then let us follow the things that belong to peace, and those that are for building up one another. Do not for the sake of food undo the work of God. All things indeed are clean; but it is bad for the man who eateth with offending. It is a noble thing not to eat flesh, nor to drink wine, nor to do anything else, whereby thy brother is made to stumble. The conviction which thou hast, have for thyself before God. Blessed is he that sitteth not in judgment upon himself in that which he alloweth. But he that disputeth with himself is condemned if he eat, because it is not from conviction; for whatever is not from conviction, is sin.

Now we who are strong ought to bear with the weaknesses of those who are not strong, and not to please ourselves. Let each one of us please his neighbor in respect to what is good for building him up. For even the Christ did not please himself; but, as it is written, **"The reproaches of those who reproached thee fell upon me."** For whatever things were written formerly, were written for our instruction, that through stedfastness and through the help of the Writings, we might have hope. Now may the God of stedfastness and of help give to you to be of the same mind with one another according to Christ Jesus; so that with one accord ye may with one mouth give praise to [c] the God and Father of our Lord Jesus Christ. Wherefore give help to one another, as also the Christ hath given help to us, to the glory of God.

(xiv. 14—xv. 7.)

[a] Or, *make miserable.* [b] Or, *a holy spirit.* [c] Or, *glorify.*

Now I say, that Christ became a ministering-servant of the circumcision for the sake of God's truthfulness, in order to confirm the promises made to the fathers, and that the Gentiles [a] might give praise to [b] God for his mercy: as it is written, **"Therefore will I acknowledge thee among the nations, and sing to thy name."** And again it is said: **"Rejoice, ye nations, with his people."** And again: **"Praise the Lord, all ye nations; and let all the peoples praise him."** And again, Isaiah saith: **"There shall be the offspring of Jesse, even he that shall arise to rule over the nations; on him shall the nations hope."** Now may the God of hope fill you with all joy and peace through your faith, so that ye may abound in hope by the power of the Holy Spirit.

Now I am confident, my brethren — even I myself — concerning you, that ye yourselves are indeed full of goodness, complete in all knowledge, and able to admonish [c] one another. But I have been writing very frankly to you, partly as reminding you, through the privilege [d] that was given to me from God, that I should be a minister of Christ Jesus to the Gentiles, ministering in sacred service the **Good-tidings** of God, in order that the presentation of the Gentiles as an offering might become acceptable, being consecrated by the Holy Spirit.[e] I therefore have ground of boasting in Christ Jesus in regard to things pertaining to God. For I will not presume to speak of anything but what Christ hath actually wrought through me in order to the obedience of the Gentiles, by word and deed, with power of signs and wonders, with power of the Spirit; so that from Jerusalem and around in a circuit as far as Illyria, I have fully proclaimed the **Good-tidings** of the Christ; and so making it my aim [f] to declare the **Good-tidings** where Christ had not been named, in order that I might not build upon another man's foundation; but, as it is written: **"They shall see, to whom no tidings of him came; and they who have not heard shall understand."**

(xv. 8–21.)

[a] Gr., *nations.* [b] Or, *glorify.* [c] Or, *remind*, or, *advise.*
[d] Or, *gift.* [e] Or, *by a holy spirit.* [f] Gr., *making it a point of honor.*

And from this cause I have been hindered many times from coming to you: but now, having no longer opportunity in these regions, and having had for many years an earnest desire to visit you, I will come to you whenever I go to Spain, (for I hope to see you on my journey, and to be forwarded by you on my way thither, having first been in some measure satisfied with your company;) but now I am going to Jerusalem on a service to the saints. For it hath pleased those of Macedonia and Achaia to make a contribution for the poor among the saints that are at Jerusalem. It hath pleased them indeed; and their debtors they are; for since the Gentiles have become sharers of their spiritual things, they owe it to them in their turn to minister to them in bodily things. So when I shall have accomplished this, and secured to them this fruit, I will go by way of you unto Spain. And I know, that, when I come to you, I shall come with fulness of blessing from Christ.

Now I entreat you, brethren, by our Lord Jesus Christ, and by the love that is of the Spirit, to strive together with me in prayers to God in my behalf, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may prove to be acceptable to the saints; that, coming to you with joy by the will of God, I may find rest with you. Now the God of peace be with you all: **Amen.**

I COMMEND [a] to you Phebe our sister, who is a deaconess of the congregation that is at Cenchrea: [b] that ye welcome her in the Lord in a manner worthy of the saints; and that ye assist her in whatever she may have need of you: for she hath shown herself to be a protector [c] of many, as well as of myself.

Salute Prisca and Aquila, my fellow laborers in Christ Jesus, who for my life risked their own necks: to whom not I alone am thankful, but all the congregations among the Gentiles: also salute the congregation at their house.

Salute Epenetus my beloved, who was the first-fruit of Asia for

[a] Or, *introduce.* [b] Gr., **Kenchreæ.** [c] Or, *patron.*

Christ. Salute Mary, who toiled much for you. Salute Andronicus and Junias, my countrymen and my fellow prisoners, who are distinguished among the apostles, and who were in Christ before me.

Salute Ampliatus my beloved in the Lord. Salute Urbanus our fellow laborer in Christ, and Stachys my beloved. Salute Apelles the proved in Christ. Salute those who are of the family of Aristobulus. Salute Herodion my countryman. Salute those of the family of Narcissus who are in the Lord. Salute Tryphena and Tryphosa, who toil in the Lord. Salute Persis the beloved, who toiled much in the Lord.

Salute Rufus the distinguished[a] in the Lord, and his mother (who is also mine). Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who meet with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who meet with them.

Salute one another with a holy kiss. All the congregations of the Christ salute you.

Now I entreat you, brethren, take note of those who are causing divisions and offendings[b] contrary to the Teaching which ye have learned, and keep aloof from them. For those who are such do not serve our Lord Christ, but their own appetite; and by their smooth and flattering speeches lead astray the hearts of the guileless.[c] For your obedience hath become known to all men: I rejoice therefore over you; but I desire you to be wise with respect to what is good, and pure with respect to what is bad; and the God of peace will speedily crush Satan under your feet.

Timothy my fellow laborer saluteth you: also Lucius and Jason and Sosipater, my countrymen.

(I Tertius, who penned this epistle, salute you in the Lord.)

Gaius my host and that of the whole congregation, saluteth you. Erastus the steward of the city saluteth you: also Quartus his brother.

(xvi. 6–23.)

[a] Or, *esteemed*: Gr., *chosen*. [b] Or, *stumblings*.

[c] Or, *artless, unsuspecting*.

The loving-favor of our Lord Jesus be with you.

Now to him who is able to establish you, according to my Good-tidings and the proclaiming of Jesus Christ, according to the revelation of the mystery that was kept hidden during past ages, but now is brought to light, and by means of the Writings of the Prophets, according to the commission of the eternal God, is made known to all the nations, for their obedience to the Faith—to the only wise God, through Jesus Christ, be the glory unto the ages: Amen.

NOTE.—Written from Corinth, about A.D. 58.

(xvi. 24–27.)

LETTER OF PAUL

TO

PHILEMON

PAUL, a prisoner for Christ Jesus, and Timothy the brother, to Philemon our beloved one and fellow worker, and to Apphia the sister, and to Archippus our fellow soldier, and to the congregation at thy house: Joy to you, and peace, from God our Father and from the Lord Jesus Christ.

I GIVE thanks to my God, always making mention of thee in my prayers, since I am hearing of the love and fidelity which thou hast toward the Lord Jesus and toward all the saints, so that thy participation in **the Faith** may become effective in the complete knowledge of everything good in us [a] toward Christ. For I have had much joy and comfort in thy love, because the hearts of the saints have been refreshed by thee, brother.

Wherefore, although I have much boldness in Christ to command thee that which is becoming, yet on account of our love I rather entreat thee, since I am such a one as Paul, an ambassador and now also a prisoner for Christ Jesus: I entreat thee in behalf of my child, whom I have begotten while in my chains—Onēsimus, who was formerly unserviceable [b] to thee, but now is serviceable both to thee and to me; whom I am sending back to thee in his own per-

(1–12.)

[a] Or, *you.* [b] A word-play: *Onesimus* meaning *serviceable.*

son,— that is, my own heart: whom I was wishing to keep with myself, so that on thy behalf he might attend upon me, in these chains for the **Good-tidings**: but without thy consent I was not willing to do anything; so that thy kindness should not be from necessity, but from choice. For perhaps for this reason he was separated from thee for a short time, in order that thou shouldst have him back forever: no longer as a servant, but as more than a servant, as a brother beloved, especially to me, but how much more to thee both in his own person and in the Lord. If then thou considerest me as a partner, receive him as thou wouldst receive me.

And if he hath wronged thee in anything, or is in debt to thee, charge that to me; I myself, Paul, am writing this with my own hand, I will repay it in full (although I could say to thee that thou owest me even thine own self).

Yes, brother: I would have delight in thee in the Lord: refresh my heart in Christ. Having confidence in thy compliance, I am writing to thee, for I know that thou wilt do even more than I am saying.

Moreover, at the same time also prepare to entertain me; for I am hoping that through your prayers I shall be granted to you.

Epaphras, my fellow prisoner in Christ Jesus, saluteth thee: also Mark, Aristarchus, Demas, Luke, my fellow workers.

The loving-favor of our Lord Jesus Christ be with your spirit.

NOTE.—Probably written from Rome about A.D. 62.

(13–25.)

LETTER OF PAUL

TO THE

COLOSSIANS

PAUL, an apostle of Christ Jesus through the will of God, and Timothy the brother, to the saints and faithful brethren in Christ who are at Colossæ: Joy to you, and peace, from God our Father.

We always give thanks to God the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith[a] in Christ Jesus, and of your love toward all the saints, on account of the hope which is awaiting you in the heavens, of which ye have previously heard in the message of the truth of the **Good-tidings,** that is still present with you, as also in all the world, bearing fruit and growing, as indeed it hath done in you from the day when ye heard and learned of the loving-favor of God truly: even as ye learned it from Epaphras our beloved fellow servant, who is a faithful servitor of the Christ for you, who also hath made known to us your love in the Spirit.[b]

On this account we also, since the day we heard of it, do not cease to pray for you, and to make petition that ye may be filled with a complete knowledge of his will, with all wisdom and spiritual discernment, so that ye may walk worthily of the Lord unto all

[a] Or, *fidelity*. [b] Or, *in spirit*.

pleasing conduct, bearing fruit in every kind of good work, and growing up by means of the clear knowledge of God, strengthened with all strength according to his glorious might, unto all endurance and long-suffering; while ye give thanks with joyfulness to the Father, who hath fitted us for a share of the inheritance of the saints in the light, who hath rescued us from the dominion of the darkness, and transferred us into the kingdom of the Son of his love; through whom we have the redemption — the remission of our sins; who is the likeness [a] of God the Invisible, the first-born of all creation; for by him have been created all things in the heavens and on the earth, the things seen and the things unseen; whether thrones or lordships or headships or authorities, all things were created through him and for him; and he himself is before all things; and all things hold together through him, as he himself is the head of the body — the Church: [b] and he is the leader, the first-born from among the dead; that he might become the first in all respects. For it seemed good that in him all the fulness should dwell; [c] and that through it he should completely reconcile all things to himself, having brought them into concord by means of the blood of his cross,— whether things upon the earth or things in the heavens.

You also, though once estranged, and enemies [d] from your state of mind while in your wicked doings, yet now he hath reconciled in his body of flesh by means of his death, in order to bring you to his presence holy and faultless and unblamable; provided that ye continue in **the Faith,** established and firm, and do not suffer yourselves to be shifted away from the hope of the **Good-tidings** which ye have heard, which hath been proclaimed in presence of every creature under the heaven: of which I Paul became a ministering-servant.

Now I am rejoicing on your account in the midst of my sufferings; and I am filling up on my part in my mortal body the defi-

[a] Or, *portrait.* [b] Gr., *congregation:* (and so elsewhere.)
[c] Or, *all the fulness was pleased to dwell in him.* [d] Or, *hateful.*

ciencies of the sufferings of the Christ on behalf of his body, (which is the Church,) whose ministering-servant I became in accordance with the stewardship from God which was committed to me for you, to declare fully the word of God, even the mystery that hath been kept hidden from the ages and from the generations, but hath now been revealed to his saints; by whom God hath chosen to make known among the Gentiles what is the riches of the glory of this mystery; which mystery is Christ in you, the hope of glory; whom we proclaim, warning every man and teaching every man with all wisdom, in order that we may bring every man into his presence complete in Christ: for which end I am toiling, striving in accordance with his efficiency which is at work in me with power.

Now I wish you to know what great anxiety I am having on your behalf, and on behalf of those in Laodicea, and all who have not seen me personally, that their hearts may be encouraged, being united together in love, and unto the entire wealth of the complete certainty of the insight into a thorough knowledge of the mystery of God,— that is, of Christ, in whom [a] are all the hidden treasures of wisdom and knowledge. I am saying this, in order that no one may mislead you with plausible talk. For though I am absent from you in the body, yet I am with you in the spirit, rejoicing and observing your good order and the stability of your faith in Christ.

As therefore ye have received the Christ, that is, Jesus, as Lord,[b] so walk in him, having been rooted and being continually built up in him, and being made firm in **the Faith,** even as ye were taught, overflowing with thanksgiving.

Take care lest there shall be some one who is seeking to make a prey of you through speculation and empty deception, according to the teachings [c] of men, according to the principles of the world, and not according to Christ; because in him dwelleth all the completeness of the divine nature in bodily form; [d] and ye are made com-

[a] Or, *which.*
[b] Or, *Master.*
[c] Gr., *tradition.*
[d] Or, *in a human body.*

plete through him, since he is the head of all rulership and authority. And through him ye have been circumcised with a circumcision not the work of hands, in the putting off of the body of appetite by means of the circumcision that is through Christ; having been buried together with him by the baptism by which also ye have been raised up together with him through the faithfulness of the energetic working of God who raised him from the dead. You also, although ye were dead by reason of your offenses and the uncircumcision of your bodily appetite,[a] he hath made to live together with him; having forgiven us all our offenses, and wiped away the handwriting that was against us by its ordinances, which was opposed to us; and he took it out of the way,[b] having nailed it to the cross: by entirely stripping himself, he made a public example of the rulerships and the authorities, triumphing over them by this means.

Therefore let no one criticize you in regard to eating and drinking, or in the matter of a festival, or of a new-moon, or of a Sabbath-day,— which are a shadow of things future; (for the body belongs to the Christ.) Let no one defraud you of your prize, wishing to do this by an assumed humility and worshiping of angels, speculating about things which he hath seen in visions, being groundlessly puffed up by the reasoning of his unspiritual nature, and not holding fast to the Head, from which the whole body, being supplied and united together by means of the nerves and ligaments, groweth with a growth that is from God.

Since ye died with Christ from the rudimental things of the world, why are ye commanded, as if still living in the world, "Handle not, nor even taste, nor even touch," (in regard to such things as are all destined to dissolution through their use,) in accordance with the injunctions and teachings of men? such things as indeed have a pretense of wisdom through self-imposed worship and assumed humility and harsh treatment of the body, but of no value against the satisfying of the bodily nature.[c]

(ii. 11–23.)

[a] Or, *unspiritual nature*: Gr., *flesh*. [b] Gr., *the midst*.
[c] Or, *with respect to the satisfying of the bodily appetites*.

SINCE therefore ye have been raised up together with the Christ, seek that which is on high where the Christ is, being seated on the right hand of God. Set your mind upon what is on high, not upon what is on the earth. For ye died, and your life is hidden with the Christ in God. When the Christ — that is, your Life — shall have become manifest, then also shall ye be manifested in glory together with him.

Therefore bring into subjection [a] your members that are toward the earth — unchastity, impurity, passion, evil desire, and that advantage-seeking which is idolatry; on account of which **the wrath** of God cometh [b] upon the sons of disobedience; among whom ye also walked formerly, when ye were living in these practises.[c] But now do ye put away from you all these things also — anger, wrath, malice, slander, shameful talk from your mouth: lie not to one another; since ye have put off from you the old man [d] with his practises, and clothed yourselves with the new man [e] that is being made new unto thorough knowledge according to the likeness of his Creator; where there can not be Greek and Jew, circumcised and uncircumcised, foreigner, Scythian, slave, freeman, but all and in all, Christ.

CLOTHE yourselves, therefore, as God's chosen ones, with a heart of compassion, kindliness, humbleness, gentleness, long-suffering; bearing with one another, and mutually forgiving each other, if any one hath a ground of complaint against another; as the Lord hath forgiven you, so also do ye: and over all these, love, which is the girdle of completeness. And let the peace of the Christ, for which ye were called to be in one body, rule in your hearts; and be continually thankful.

Let the word of the Christ dwell in you abundantly; with all wisdom teaching and reminding one another, by psalms, hymns, spiritual songs; with joy singing in your hearts to God. And what-

[a] Gr., *put to death.* [b] Or, *is coming.* [c] Gr., *these things.*
[d] *humanity.* [e] Ibid.

ever ye do, in word or in work, let all be in the name of the Lord Jesus Christ, giving thanks through him to God the Father.

WIVES, be subordinate to your husbands, as is becoming in the Lord. Husbands, love your wives, and do not become imbittered toward them.

Children, obey your parents in all things; for this is well-pleasing to the Lord. Fathers, do not irritate your children, lest they become disheartened.

Servants, obey your earthly masters in all things: not with eye-service like flatterers,[a] but with singleness of heart, fearing the Lord. Whatever ye may be doing, work at it heartily,[b] as for the Lord and not for men; since ye know that from the Lord ye will receive in return the recompense of the inheritance. Be servants to Christ as your Master. For he that doeth wrong shall receive back the wrong that he hath done; for there is no partiality. Masters, render to your servants justice and equity, being conscious that ye also have a Master in heaven.

Be persevering in prayer, being watchful therein with thanksgiving: praying at the same time also for us, that God may open to us a door for the Word, so that we may speak the mystery of the Christ, on account of which indeed I am in chains, that I may make it plain, as I ought to speak it.

Conduct yourselves with wisdom toward those who are outside, improving[c] the opportunity. Let your speech be always with graciousness, as if seasoned with salt, in order that ye may understand how ye ought to reply to each one.

ALL that concerns me will Tychicus make known to you, the beloved brother and faithful helper and fellow servant in the Lord; whom I am sending to you for this very purpose, that ye may know our affairs, and that he may encourage your hearts: together with Onēsimus, the faithful and beloved brother, who is from among you. They will make known to you the state of matters here.

(iii. 18—iv. 9.)

[a] Gr., *pleasers of men.* [b] Gr., *from the soul.* [c] Gr., *buying off.*

Aristarchus my fellow prisoner saluteth you: also Mark, the cousin of Barnabas, (concerning whom ye have received directions, "if he come to you, welcome him;") and Jesus who is called Justus. Of those who are from the circumcision, these alone are such fellow workers for the kingdom of God as have proved to be a comfort to me.

Epaphras, who is from among you, a servant of Christ Jesus, saluteth you,— one who is always earnest for you in his prayers, that ye may stand complete and with full conviction in regard to all the will of God. For I testify for him, that he is much burdened on your behalf, and for those who are at Laodicea, and for those at Hierapolis.

Luke, the physician, the beloved, saluteth you: Demas also.

Salute the brethren at Laodicea: also Nympha, and the congregation at her house.

And when this letter hath been read among you, cause that it be also read in the congregation of the Laodiceans; and that ye also read the letter from Laodicea. And say to Archippus, Be attentive to the service which thou hast received in the Lord, so as to fulfil it.

This salutation is by my own hand — that of Paul. Remember my chains.

The loving-favor be with you.

NOTE.—Written from Rome, probably about A.D. 62.

(iv. 10–18.)

LETTER OF PAUL

TO THE

EPHESIANS

PAUL, an apostle of Christ Jesus through the will of God, to the saints who are at Ephesus,[a] even the faithful in Christ Jesus: Joy to you, and peace, from God our Father and the Lord Jesus Christ.

BLESSED be God, even the Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly things through Christ: even as he chose us for himself before the foundation of the world, to be in him, that we should be holy and without blemish in his sight; having in love appointed us beforehand for adoption as sons to himself through Jesus Christ, in accordance with the kind intent of his purpose, for the praise of the glory of his loving-favor, which he hath graciously bestowed on us in the Beloved One: by whom we are having the redemption, through his blood, even the remission of our offenses, in accordance with the richness of his loving-favor, which he hath made to overflow unto us, with all wisdom and understanding; having made known to us the mystery of his will in reference to the kind purpose which he purposed in himself to be carried into effect in the fulfilment of the times, in order to bring together again all things for himself under one head

[a] See note at the end of the letter.

in [a] the Christ,—the things that are in the heavens and the things that are upon the earth: even in [b] him, with whom we also have been made to inherit, having been appointed beforehand in accordance with the intent of him who efficiently worketh all things according to the determination of his own will; so that we should be for the praise [c] of his glory — we who had hope in the Christ before you: in whom are ye also, since ye have listened to the message of the truth, the **Good-tidings** of your salvation; through whom also, having believed, ye have been sealed by the Holy Spirit that was promised; which is a pledge of our inheritance, until the redemption of the possession, to the praise of his glory.

On this account I also, having heard of your faith [d] in the Lord Jesus, and your love toward all the saints, do not cease to give thanks concerning you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and insight in the full knowledge of himself; having the eyes of your heart fully enlightened, so that ye may know what is the hope that belongeth to his call,[e] what the glorious richness of the inheritance from him among the saints, and what the surpassing greatness of his power toward us who have faith, in accordance with the energy of the might of his power which he exerted in the Christ in raising him from the dead, and in placing him on his own right hand in the heavenly regions, far above all rulership and authority and power and lordship, and every name that is named, not only in this age but in the age that is to come; and he put all things under his feet, and made [f] him head over all things for the Church, (since it is his body;) — the fulness of him who filleth all things everywhere with himself.

You also did he raise from the dead, who were dead through your trespasses and sins, in which ye formerly walked in accord with the present age of this world under the chief of the authority of the air, the spirit that is now actively working in the sons of disobedience;

[a] Or, *through.* [b] Ibid. [c] Or, *display.*
[d] Or, *fidelity.* [e] Or, *invitation.* [f] Gr., *gave.*

among whom all of us also had our way of life in the passions of our bodily [a] nature, indulging the desires of the flesh and of the imagination; and we were in nature children of wrath, even like the rest. But God, who is rich in mercy, on account of his great love which he had for us, even while we were dead by our trespasses, gave us life together with the Christ, (by loving-favor ye have been saved,) and raised us up together with him, and enthroned us together with him in the heavenly regions; (that is, with Christ Jesus;) so that in the ages that are coming he might exhibit the surpassing richness of his loving-favor in kindness toward us through Christ Jesus: for by loving-favor ye have been saved, through faith; (and this not from yourselves, of God is the gift;) not from works, so that no one can boast himself. For we are his workmanship, having been created through Christ Jesus for good works, in which God provided beforehand that we should walk.

Wherefore keep in remembrance, that formerly ye, being Gentiles by birth, and called the Uncircumcision by those who are called the Circumcision, (performed by hands in the flesh,) that ye were at that time far from Christ, aliens from the citizenship of Israel, and foreigners with respect to the covenants [b] of the promise, not having any hope, and without God, in the world. But now, through Christ Jesus, ye who formerly were far away, have become near through the blood of the Christ. For he himself is our peace, since he hath made the two to be one, and hath broken down the partition-wall of the inclosure, that is, the enmity, having in his body done away with the Law made up of precepts contained in ordinances, that he might make these two into one new man in himself, making peace; and might fully reconcile both to God in one body by means of the cross, having by this slain the enmity. And having come, he declared the **Good-tidings** of peace to you who were far away, and peace to those who were near; so that through him we both have approach by one Spirit [c] to the Father. Now, therefore, ye are no longer strangers and foreigners, but ye are fellow citizens

[a] Or, *unspiritual.* [b] Or, *dispensations.* [c] Or, *in one spirit.*

with the saints, and members of the household of God, having been built upon the foundation of the apostles and prophets, Christ Jesus himself being the head of the corner; in [a] whom an entire building, joined closely together, is growing into a sanctuary holy in the Lord; in which ye also are being built together into a dwelling-place for God by the Spirit.

On this account I Paul myself, the prisoner of Christ Jesus in behalf of you Gentiles,—if indeed ye have heard in regard to the stewardship of the loving-favor of God that was given to me for you, that the mystery was made known to me by revelation, (as I wrote before in brief, according to which ye can, if ye are discriminating, perceive my insight in the mystery of the Christ,) which in other generations was not made known to the sons of men, as it hath now been revealed to his holy apostles and prophets by the Spirit: this, that the Gentiles are joint-heirs, and fellow members of the body, and joint-partakers with us of the promise in Christ Jesus through the **Good-tidings,** of which I became a ministering-servant, in accordance with the free gift of the loving-favor of God that was bestowed upon me according to the efficient working of his power.

To me, the one who is less than the least of all the saints, was this privilege given, to declare the **Good-tidings** to the Gentiles, even the untraceable riches of the Christ; and to bring to light what is the economy [b] of the mystery that hath been hidden from ancient times [c] in God who created all things; so that now through the Church the manifold wisdom of God might be made known to the rulerships and the authorities in the heavenly regions, in accordance with his purpose of the ages, which he executed by the Christ, even Jesus our Lord; [d] through whom we have boldness of speech and approach, by means of the confidence that is through faith in him.

Wherefore I entreat that ye may not lose courage by my afflictions on your behalf, since this is your glory. On account of this

[a] Or, *through.*
[b] Or, *administration.*
[c] Gr., *from the ages.*
[d] Or, *Master.*

I bend my knees to the Father, from whom every family[a] in the heavens and on earth is named, that he would grant to you, in accordance with his glorious richness,[b] that ye may be strengthened with power through his Spirit with respect to the inner man; so that through faith the Christ may dwell in your hearts with love; in order that, having become firmly rooted and established, ye may be fully able, together with all the saints, to discover what is the breadth and length and height and depth, and to know the love of the Christ which surpasseth understanding, so that ye may be filled up unto all the fulness of God.

Now to him who hath power over all things, to do more than superabundantly beyond what we ask or think, in accordance with the power that is efficiently at work within us, to him be the glory through the Church and through Christ Jesus, to all the generations of the ages of the ages: **Amen.**

I ENTREAT you, therefore,— I, the prisoner in the Lord,— to walk worthily of the calling with which ye have been called, with all humility of mind and gentleness, with long-suffering, bearing with one another in love; earnestly endeavoring to preserve oneness of spirit in the bond of peace. There is one body and one Spirit, even as ye were called with one hope of your calling: there is one Lord,[c] one faith, one baptism; one God and Father of all, who is over all and through all and in all.

And to each one of you hath grace been given, according to the measure of the gift of the Christ. Wherefore it is said: **"When he ascended on high, he led captive a train of captives, and gave gifts to men."** (Now that "he ascended," what doth it mean but that he had first descended to the under-regions of the earth? He that descended is the same that also ascended far above all the heavens, that he might make all things complete.[d]) And he himself gave some to be apostles, and others to be prophets, and others

[a] Or, *all fatherhood.*
[b] Gr., *the riches of his glory.*
[c] Or, *Master.*
[d] Or, *fill up all things.*

to declare the **Good-tidings,** and others to be pastors [a] and teachers, for the preparing of the saints for the work of service for the building up of the body of the Christ; until we all attain to the oneness of **the Faith** and of the full knowledge of the **Son of God,** to a complete manhood, to the full measure of the stature of the Christ; in order that we may be children no longer, tossed back and forth and shifted about by every breeze of teaching, by the craftiness [b] of men, by the cunning that pertaineth to the schemes of error; but, living the truth in love, may grow up in all things to him who is the head, even Christ; from whom all the body, adjusted and united together by means of every supplying joint, according to the efficient working of each several part in its proportion, causeth the growth of the body unto the building up of itself in love.

This I say, then, and adjure you by the Lord, that ye live no longer as the rest of the Gentiles live, in the foolishness [c] of their mind, being darkened in their understanding, estranged from the life that is of God, through the ignorance that is in them in consequence of the hardening of their heart; such as, having become incapable of feeling, have given themselves over to wantonness, to the making a business of every kind of impurity with eagerness. But not so have ye learned the Christ: (if indeed ye have heard him and have been taught by him:) even as trueness in Jesus is this, that as regards your former mode of life ye put off the old man [d] which corrupteth itself through deceitful passions, and that ye make yourselves new in the spirit of your mind, and clothe yourselves with the new man [e] that is formed after God's likeness in true righteousness and holiness.[f]

Wherefore, having put off what is false, speak truth each one with his neighbor; for we are members one of another.

Be angry, and sin not; let not the sun go down upon your provocation; and give no opportunity to the Devil.

Let him that stealeth steal no longer; but rather let him labor,

[a] Gr., *shepherds.* [b] Gr., *dice-throwing.* [c] Or, *shallowness.* [d] Or, *humanity.* [e] Ibid. [f] Gr., *in righteousness and holiness of the truth.*

working with his own hands at that which is honorable, so that he may have something to share with him that hath need.

Let no vile talk come from your mouth; but such as is suitable for needful building up, that it may give a blessing to the hearers. And do not cause grief to the Holy Spirit of God, by whom ye were sealed for the day of redemption.

Let all bitterness, and passionateness, and anger, and clamor, and slander, be put away from you, with all maliciousness. And show yourselves kind to one another, sympathetic, showing favors to one another, even as God also through Christ hath shown favor to you.

BECOME, then, imitators of God, as beloved children; and walk in love, even as also the Christ loved you and gave himself up an offering and a sacrifice to God on your behalf, as a fragrant perfume.

But unchastity, and every kind of impurity or unlawful desire, let them not be even named among you, as is becoming to saints: also indecency, and silly talk, or vulgar wit, which are not seemly: but rather, blessing. For know this certainly, that no unchaste or impure or sensual man, (for such is an idolater,) hath any inheritance in the kingdom of the Christ and of God. Let no one mislead you with sophistries; for on account of these things **the wrath** of God cometh [a] upon the sons of disobedience.

Do not ye therefore be found to be copartners with them; for ye were formerly darkness, but now ye are light through [b] the Lord. Walk as children of light, (for the fruit of the light consisteth in every form of goodness and righteousness and truth,) searching out what is well-pleasing to the Lord. And have no fellowship with the unfruitful works of the darkness, but rather even expose them; for it is a shame even to mention the things that are done by them in secret. Now all things that are exposed are made visible by the light; for whatever is made visible becometh light. Wherefore it is said: **"Awake, O sleeper, and arise from the dead, and the Christ will shine upon thee."**

(iv. 29—v. 14.)

[a] Or, *is coming.* [b] Or, *in.*

Look carefully, therefore, how ye walk, not as unwise, but as wise: improving[a] the opportunity, because the days are evil. Therefore, do not be found to be without sense, but understand what is the will of the Lord. And be not drunken with wine, from which is dissoluteness: but be filled with the Spirit, speaking among yourselves with psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks at all times for all things, to our God and Father, in the name of our Lord Jesus Christ.

Subject yourselves to one another in the fear of Christ.

Wives, do this to your own husbands, as to the Lord.[b] For the husband is the head of the wife, as also the Christ is the head of the Church, the body of which he is the Savior. Moreover, as the Church is subject to the Christ, so also should the wives be to their husbands in everything.

Husbands, love your wives, even as also Christ loved the Church, and gave himself up for it, that he might make it holy, having purified it by means of the Word, (as if by a bath of water,) in order that he himself might present the Church to himself glorious, not having a stain or a wrinkle or any such thing, but that it might be holy and without blemish. In like manner also husbands ought to love their own wives as their own bodies. He that loveth his own wife loveth his own self; for no one ever hated his own body, but nourisheth and cherisheth it, even as the Christ also doth the Church; for we are members of his body. Corresponding to this, a man will leave father and mother, and be united to his wife; and the two will be one flesh. This is a great mystery: but I am speaking in reference to Christ and the Church. However, do ye also each one individually love his own wife even as himself; and let the wife reverence her husband.

Children, obey your parents; for this is right. **"Honor thy father and mother,"** (which is the first commandment with a promise,) **"so that it may be well with thee, and thou shalt live**

[a] Gr., *buying off.* [b] Or, *Master.*

long[a] **on the earth."** And, fathers, be not exasperated toward your children; but bring them up with the training and instruction of the Lord.

Servants, be obedient to your earthly masters, with fear and trembling, in singleness of your heart, as to Christ: not with eye-service, like flatterers,[b] but as servants of Christ doing the will of God, serving from the heart with good-will, as if to the Lord and not to men; since ye know, that whatever good thing each one shall have done, the same will he receive back from the Lord, whether he be slave or freeman.

And, ye masters, do to them in like manner, refraining from threatening; for ye know that he who is both their Master and yours is in heaven; and there is no distinction of[c] persons with him.

LASTLY, become strong in the Lord, even by the might of his power. Put on the complete armor of God, so that ye may be able to stand firm against the schemes of the Devil. For our contest is not with blood and flesh, but with the rulers, with the powers, with the sovereigns of this present darkness, with the spirits of wickedness in the regions of the air. Therefore take to yourselves the complete armor of God, that ye may be enabled to resist them in the evil day, and having conquered[d] all, to stand firm. Stand firm, then, having girded yourselves with truth, and having put on the breastplate of righteousness, and having shod yourselves with zeal[e] for declaring the **Good-tidings** of peace; and with all these having taken to yourselves the shield of faith, with which ye will be able to quench all the burning darts of the Wicked One. Also take the helmet of salvation, and the sword of the Spirit, which is the word of God. Continue to pray at every opportunity in the spirit with all prayer and entreaty; and to this end, watch vigilantly with all perseverance, both with entreaty for all the saints, also for me, that utterance may be given to me, in the opening of my mouth with

[a] Gr., *be long-lived.* [b] Gr., *pleasers of men.* [c] Or, *regard for.*
[d] Gr., *wrought out, accomplished.* [e] Gr., *readiness.*

boldness of speech, so as to make known the mystery of the **Good-tidings,** on account of which I am an ambassador in a chain; in order that in this matter I may speak with boldness, as I ought to speak.

Now that ye may also know my affairs, how I am faring, Tychicus, the beloved brother and faithful ministering-servant in the Lord, will inform you of everything; and I am sending him to you for this very purpose, that ye may learn about us, and that he may encourage your hearts.

Peace be to the brethren, and love, mingled with faith, from God the Father and the Lord Jesus Christ.

The loving-favor be with all those who love our Lord Jesus Christ with incorruptness.

NOTE.—It is thought by some scholars that this letter could not have been written to the church at Ephesus. The name of the church addressed is wanting in the Sinaitic and Vatican manuscripts. One early writer terms it the "Letter to the Laodiceans." Two or three passages have been thought to show that it was not written to the Ephesians; and the absence of personal salutations is supposed to point in the same direction. A careful examination of the passages referred to, however, fails to establish the point: and the latter fact, as well as the absence in ancient copies of the name of any church, gives support to the theory that it may have been a circular letter to a number of churches, including those at Ephesus and Laodicea. It may have been the letter to the latter church, referred to in the letter to the Colossians.

It was probably written from Rome, about A.D. 62.

(vi. 20–24.)

LETTER OF PAUL

TO THE

PHILIPPIANS

PAUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, together with the pastors and deacons: Joy to you, and peace, from God our Father and the Lord Jesus Christ.

I GIVE thanks to my God at every remembrance of you, always, in every petition of mine on behalf of you all, making my prayer with joy because of your fellowship with respect to the **Good-tidings** from the first day until now; being confident of this very thing, that he who hath begun a good work in you will complete it until the day of Jesus Christ. And indeed it is just to myself that I should have this feeling for you all, because of my having you in my heart, since ye are all sharers with me of the loving-favor, as well in my chains as in the defense and verification of the **Good-tidings.** For God is my witness, that I long after you all with the heart of Christ Jesus. And this I pray for, that your love may become still more and more abundant, with full knowledge and with all discernment, unto your choosing the things that are more excellent; so that ye may be pure and unoffending for the day of Christ, being filled with the fruit of righteousness that is through Jesus Christ to the glory and praise of God.

Now I wish you to know, brethren, that what hath happened to

me hath resulted to the progress of the **Good-tidings,** rather than the contrary: so that my chains have become conspicuous in their relation to Christ in the entire camp of the imperial guard and to all others. And the most of the brethren in the Lord, having become confident by my chains, are much more courageous to speak the word of God fearlessly.

Some indeed are proclaiming the Christ from envy and contention, but some also from good-will. Those who do it from love, do so because they know that I am appointed for the defense of the **Good-tidings:** those who do it from contention, proclaim the Christ without sincerity, thinking to add to the sufferings of my imprisonment. Well, what then? [a] only this, that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I now rejoice, and indeed, I will continue to rejoice. For I know that this will turn out for my well-being, through your praying and an abundant supply of the spirit of Jesus Christ, in accordance with my earnest expectation and hope that I shall in no respect be put to shame, but with all boldness of speech, as always, so also now, Christ will be exalted through my body, whether by life or by death: for to me, to live is Christ, and to die is gain. But if to continue to live in the body, if this means fruit of my work, then what shall I choose for myself? I do not decide: for I am hard-pressed on both sides, having an earnest desire to depart and to be with Christ, for this is much more desirable; but to remain still in the body is more necessary on your account. And being assured of this, I know that I shall remain and continue together with you all, for your advancement and joy in **the Faith,** in order that your ground of boasting in Christ Jesus may become abundant through me, by my being present with you again.

Only conduct yourselves worthily as belonging to the community of the **Good-tidings** of the Christ: in order that, whether I come and visit you, or, being absent, may hear about you, that ye are standing firm in one spirit, with one mind striving unitedly for **the Faith**

(i. 13–27.)

[a] Or, *what of that?*

of the **Good-tidings,** being not in the least terrified by the opposers, (and this is a sure token of ruin to them, but of salvation for you, and that from God;) since to you it hath been graciously given on behalf of Christ, not only to believe on him, but also to suffer on his account; for ye are having the same contention [a] which ye saw in my case, and now hear of in regard to me.

If there is therefore any encouragement in Christ, if any solace of love, if any fellowship of spirit, if any tender affections and compassions, make my joy full, that ye have the same object in mind, having the same love, with united souls thinking the one thing — nothing for the sake of rivalry or for the sake of ostentation, but with humility each esteeming others as superior to yourselves, each one not looking after his own interests, but each one also looking after the interests of others.

Have the same disposition in you which was also in Christ Jesus; who, although existing in a form of God,[b] did not deem it a thing to be grasped at, to be equal to God: on the contrary, he despoiled himself, taking a servant's form, becoming in the likeness of men; and being found in condition as a man, he abased himself, becoming submissive as far as to death, and that the death of the cross. Wherefore indeed God hath exalted him exceedingly, and hath bestowed upon him **the Name** that is above every name: so that in the name of Jesus every knee should bow, of beings in heaven, and of beings on earth, and of beings in the underworld; and that every tongue should openly acknowledge him as **Lord Jesus Christ,** to the glory of God the Father.

So then, my beloved, as ye have always been obedient, not in my presence merely, but now much more in my absence, so work out your own salvation with fear and trembling; for it is God who worketh efficiently in you both the willing and the working.

For the sake of good-will do all things without murmurings and questionings; so that ye may prove to be [c] blameless and guileless,

(i. 28—ii. 15.)

[a] Or, *trial*, or, *difficulty*. [b] Or, *a divine form*, or, *likeness*.
[c] Or, *may become*.

children of God without reproach in the midst of a crooked and perverted generation, among whom ye show yourselves as light-givers in the world, since ye possess the word of Life: so that I may have ground of boasting for the day of Christ, that I have not run in vain nor toiled in vain. But if I should even be poured out as a drink-offering upon the sacrifice and priestly-service of your faith, I rejoice, and share in the joy of you all; and for the same reason do ye also rejoice, and share in my joy.

Now I hope in the Lord to send Timothy to you very soon, in order that I also may be cheered when I have learned of your affairs. For I have no one else of the same mind with me, who will be genuinely solicitous about your affairs; for all are seeking their own interests, not those of Christ Jesus. But ye know his proved character, that as a child serveth a father, so he hath served me in respect to the **Good-tidings.** I hope therefore to send him presently, as soon as I see clearly the state of my affairs; but I trust in the Lord that I myself also shall come very soon.

Yet I have thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your messenger and ministrant to my need; since he was longing to see you all, and was distressed [a] because ye had heard that he was sick. For indeed he was sick very near to death: but God had mercy on him; and not on him only, but on me also, that I might not have grief upon grief. I am sending him the more urgently, therefore, that on seeing him again ye may rejoice, and I may be less grieved. Receive him then in the Lord with all gladness; and hold such men in honor, because he came very near to death on account of the work of the Lord, having risked his life that he might compensate for the absence of your ministration to me.

FURTHERMORE, my brethren, rejoice in the Lord. To write the same thing to you is not indeed a tiresome thing to me, but it is a safe thing for you: —

(ii. 16—iii. 1.)

[a] Or, *depressed.*

Beware of[a] the "dogs:" beware of[b] the mischief-makers: beware of[c] the mutilators. But we are the true circumcision, who worship with a spirit that is of God,[d] and boast ourselves in Christ Jesus, and do not rely on the flesh; though I myself have ground of reliance on the flesh. If any other one thinketh that he hath ground of reliance on the flesh, I have still more: circumcised when eight days old, of the race of Israel, of the tribe of Benjamin, a genuine Hebrew;[e] as to the Law, a Pharisee; as to zeal, a persecutor of the Church; as to the righteousness that is from the Law, having lived without censure.

But on the other hand, whatever of these things were advantages[f] to me, the very same things have I come to regard as a disadvantage,[g] on account of the Christ. Yea indeed, then, I even regard everything as a disadvantage,[h] on account of the surpassing value of the knowledge of Christ Jesus my Master, for whose sake I have given up all things, and regard them as refuse, that I may gain Christ, and be found in him, not having as my righteousness that which is from law, but that which is through faith in Christ: the righteousness which is from God upon the faith that belongeth to the knowing him and the power of his resurrection, and the sharing of his sufferings in being made like him in his death: if possibly I may attain to the resurrection from among the dead.

Not that I have already obtained the prize, or have already finished the race; but I am pressing on, if indeed I may lay hold on that for the sake of which I was laid hold of by Christ Jesus. Brethren, I do not consider myself as having yet laid hold on it; but one thing I think of, disregarding what is behind, and reaching forward toward what is before, I am pressing on toward the goal for the prize of God's heavenly invitation[i] through Christ Jesus.

Whoever of us, then, are mature, let us be of this mind; but if in any respect ye have a different mind, God will make even this

[a] Gr., *keep an eye on; look out for.* [b] Ibid. [c] Ibid.
[d] Or, *in the spirit of God.* [e] Gr., *a Hebrew from Hebrews.*
[f] Or, *gains.* [g] Or, *loss, damage.* [h] Ibid. [i] Or, *upward calling.*

clear to you: only, to whatever we have attained, according to this let us march onward. Brethren, become joint-imitators of me, and observe those who are so living as ye have us for a model. For there are many, of whom I have often spoken to you, and now tell you even weeping, that they are the enemies of the cross of the Christ; whose end is destruction, whose god is their appetite, and whose glorying is in their shame: whose mind is on earthly things. But our place of citizenship is now existing in the heavens; from which we are expecting a Savior, the Lord Jesus Christ, who will reconstruct the body of our abasement into conformity to the body of his glory, in accordance with the efficiency of his ability even to subject all things to himself. Wherefore, my brethren beloved and longed for, my joy and my crown, thus stand fast in the Lord, beloved.

I IMPLORE Euodia, and I implore Syntyche, to agree together in the Lord. Indeed I entreat thee also, genuine Syzygus,[a] help these women to do this; for they labored in the **Good-tidings** together with me, and with Clement, and with the rest of my fellow workers, whose names are in the **Book of Life.**

Rejoice in the Lord at all times. I will say it again, Rejoice. Let your propriety of conduct be perceived by all men. The Lord is at hand. Be anxious about nothing: on the contrary, in everything by your prayer and supplication with thanksgiving let your desires be made known to God. And the peace of God, which exceedeth all understanding,[b] will keep your hearts and your thoughts in Christ Jesus.

Lastly, brethren, whatever things are true, whatever things are dignified, whatever things are upright, whatever things are pure, whatever things are lovable, whatever things are of good repute, whatever virtue[c] and whatever praise there may be,— consider these things. What ye have learned and accepted and heard and seen

[a] A play with words: *Syzygus* meaning *yokefellow.* [b] Or, *comprehension.* [c] Or, *manliness.*

in me, these things practise; and the God of peace will be with you.

I rejoiced greatly in the Lord, that now at length ye have revived in your thought for my welfare; for which indeed ye were thoughtful, but had no convenient opportunity. I am not saying this in consequence of need; for I have learned, in whatever circumstances I am, to be contented. I have learned [a] how to be brought low, and I have learned [b] how to have abundance: in everything and in all things I have been taught the secret [c] both to be filled and to be hungry, both to have more than enough and to come short. In respect to all things I am strong through him who giveth me strength.

Nevertheless, ye acted nobly in sharing with me in my distress. But ye yourselves know, ye Philippians, that in the beginning of the proclamation of the **Good-tidings,** after I left Macedonia, no church had fellowship with me in the matter of giving and receiving, except yourselves only: for, indeed, while I was in Thessalonica, ye sent to me for my necessity both once and twice. Not that I am anxious for a gift: on the contrary, I am anxious for a harvest that may be abundant to your account. But I have enough, and more than enough: I am fully supplied, having received from Epaphroditus what came from you, a fragrant perfume, an acceptable offering, well-pleasing to God. And my God will fully supply every need of yours in accordance with his riches in glory in Christ Jesus. And to God even our Father be the glory unto the ages of the ages: **Amen.**

Salute every saint in Christ Jesus. The brethren who are with me salute you. All the saints salute you, especially those from the house of Cæsar.

May the loving-favor of the Lord Jesus Christ be with your spirit.

NOTE.—Written from Rome, probably about A.D. 62 or 63.

(iv. 10–23.)

[a] Gr., *come to know.* [b] Ibid. [c] Gr., *initiated into the mystery.*

FIRST LETTER OF PAUL

TO

TIMOTHY

PAUL, an apostle of Christ Jesus, according to the commission of God our Savior and Christ Jesus our hope, to Timothy my genuine child in **the Faith:** Joy, mercy, peace, from God the Father and Christ Jesus our Lord.

EVEN as I urged thee, when on my way to Macedonia, to remain still at Ephesus, that thou mightst enjoin certain persons not to be teaching strange things, and not to give attention to myths and interminable genealogies, since they cause controversies rather than a godly building up, such as is through faith — But the aim of this injunction is love out of a pure heart and a good conscience and unfeigned faith; which some having missed have turned themselves aside to empty wordiness, desiring to be teachers of the Law, though they understand neither what they are saying, nor the things about which they are very confident.

Now we know that the Law is good, if a man use it legitimately; for we know this, that law is not enacted for a righteous man, but for the lawless and the insubordinate, for the impious and the sinful, for the unholy and the irreligious, for strikers of fathers and strikers of mothers, for murderers, for the unchaste and the impure, for slave-dealers, for liars, for perjurers, and for whatever else is op-

posed to the wholesome teaching that is in accordance with the glorious **Good-tidings** of the blessed God, with which I was intrusted.

I am thankful to him who gave me inward strength — to Christ Jesus our Lord, [a] because he deemed me trustworthy in appointing me for his service, although I was before a reviler and a persecutor and an abuser: nevertheless I had mercy shown me because I acted in ignorance and unbelief; and the loving-favor of our Lord overflowed together with the faithfulness and love that is in Christ Jesus. Trustworthy is the word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; and of these I am chief: but for this end I had mercy shown me, that in me as chief Christ Jesus might show the whole of his forbearance, as a pattern for those who should thereafter believe on him unto Life Eternal. And so, to the King of the ages, the imperishable, the invisible, the only God, be honor and glory unto the ages of the ages: **Amen.**

THIS charge I commit to thee, my child Timothy, in regard to the gifts of prophesying that have come upon thee heretofore, that with them thou shouldst war the noble warfare, holding fast to faith [b] and a good conscience, which some having renounced have suffered shipwreck concerning **the Faith:** of whom are Hymenæus and Alexander, whom I have delivered over to Satan, that they may be disciplined so as not to speak against the truth.

I exhort, then, first of all, that petitions, prayers, supplications, thanksgivings, be made for all men: for kings and for all who are in high station, that we may lead a quiet and peaceable life in all piety and decorum. This is good and pleasing in the sight of God our Savior; for he desireth that all men should be saved and come to a full knowledge of the truth. For God is One: and the mediator between God and man is one — a man — Christ Jesus, who gave himself to be a ransom for all — the thing to be testified to in its proper times; for which purpose I was appointed a herald and an apostle, (I am speaking truth, I am not lying,) a teacher of the Gentiles in faithfulness and truth.

(i. 11—ii. 7.)

[a] Or, *Master.* [b] Or, *fidelity.*

I desire, then, that men pray in every place, lifting up holy hands, without excitement and arguings. In like manner, I desire that women adorn themselves with decorous simplicity, together with modesty and discretion: not with braids and gold or pearls or costly raiment, but (as is becoming to women professing piety) by means of good works.

Let a wife learn in quietness with all subordination. And I do not permit a wife to teach in public, nor to assume authority over her husband, but to be in quietness: for Adam was formed first, Eve afterward; and Adam was not deceived, but the woman, being completely deceived, became involved in transgression. Yet they shall be kept safe through their child-bearing, if they continue in faith and love and holiness with sobermindedness. This word is trustworthy.

If any one seeketh the pastoral office, he desireth a noble work. The pastor,[a] then, must be irreproachable, the husband of one wife only, temperate, discreet, decorous, friendly to strangers, fitted to teach, not excited with wine, not a striker; but gentle, not contentious, not a money-lover; one who ruleth over his own household well, having his children in subjection with all decorum; (for if a man doth not know how to rule his own family, how will he take care of the family[b] of God?) not a new convert, lest being inflated with pride he fall into the condemnation of the Devil. Besides, he must have favorable testimony from those who are outside, lest he fall into reproach and the snare of the Devil.

In like manner, deacons must be dignified, not double-tongued, not indulging in much wine, not sordidly seeking gain, holding the mystery of **the Faith** with a pure conscience. And let these also be first proved; after that let them serve as deacons, having been found irreproachable. Their wives in like manner must be dignified, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife only, ruling their children and their own households well. For those who have served well as deacons have

[a] Gr., *overseer, bishop.* [b] Gr., *congregation.*

acquired for themselves a noble standing, and great confidence of speech in **the Faith** that is in Christ Jesus.

I write these things to thee, though hoping to come to thee very soon; but if I delay, that thou mayest understand how it is necessary to conduct one's self in the house of God, (that is, the Church of the living God,) as a pillar and support of the truth. And confessedly great is the mystery of godliness:

"He who was manifested in bodily form,
Was made righteous in spirit,
Was observed by angels,
Was proclaimed among the nations,
Was believed on in the world,
Was taken up in glory."

Now the Spirit saith explicitly, that in later times some will revolt[a] from **the Faith,** paying regard to deceiving spirits and teachings of demons, through the dissimulation of men that speak falsehood,— men who are branded on their own conscience, who are hindering marriage, and enjoining abstinence from foods which God created to be partaken of with thanksgiving by those who have faith and a clear knowledge of the truth. For everything that God hath created is good; and nothing is to be cast away, but received with thanksgiving, for it is hallowed through the word of God and prayer.

In giving these instructions to the brethren, thou shalt be a good servitor[b] of Christ Jesus, well trained in the precepts of **the Faith,** and of the good teaching to which thou hast closely conformed. And have nothing to do with irreligious and old-womanish fictions, but train thyself with respect to godliness. For the training of the body is profitable for a little; but godliness is profitable for all things, since it hath the promise of the life that now is, as well as of that which is to come. This statement is reliable, and worthy of entire acceptance. For to this end we toil and strive,

[a] Gr., *apostatize.* [b] Or, *minister.*

because we have rested our hope upon a Living God, who is the Savior of all men, especially of those who have faith. Enjoin and teach these things.

Let no one despise thy youthfulness: but do thou show thyself to be a model for the believers, in speech, in conduct, in love, in faith,[a] in purity. Until I come, pay attention to the reading, to the exhortation, to the teaching. Be not inattentive to the gift that is in thee, which was given to thee for the sake of prophesying, with the laying on of the hands of the eldership. Attend carefully to these things: be occupied with these things: so that thy advancement may be evident to all. Give attention to thyself and to thy teaching: continue steadfastly in them: for by so doing thou wilt save both thyself and those who listen to thee.

Do not sharply reprove an elderly man, but entreat him as a father; the younger men as brothers; the elderly women as mothers; the younger women as sisters, with all purity.

Honor[b] widows that are entirely bereaved. If, however, any widow hath children or grandchildren, let these learn in the first place to be dutiful to their own family, and to repay their obligations to their parents; for this is acceptable in the sight of God. Now she that is truly a widow, and left alone, hath placed her hope on God, and continueth in petitions and prayers night and day; but she that liveth in indulgence is dead while living. These things also enjoin, so that they may be irreproachable. For if any one provideth not for his own, and especially for those of his own family, he hath disowned **the Faith,** and is worse than an unbeliever.

Let no widow be enrolled who is less than sixty years of age, having been the wife of but one husband, well reported of for good works; if she hath brought up children, if she hath been hospitable to strangers, if she hath washed the feet of the saints, if she hath relieved the afflicted, if she hath earnestly followed every good work. But decline the younger widows; for when they become disloyal to

[a] Or, *fidelity*. [b] Or, *cherish, support*.

the Christ, they desire to marry, incurring condemnation because they have disowned their original pledge. And at the same time they learn also to be idle, going about from house to house; and not only idle, but also gossips and busybodies, telling things that ought not to be told. I desire, then, that the younger widows marry, bear children, superintend the house, and so give no occasion for reproach to one who is unfriendly; for some have already begun to turn back after Satan. If any believer hath widows, let him relieve them, and not let the church be burdened, so that it may relieve those who are truly widows.

Let the elders who preside well be deemed worthy of twofold honor,[a] especially those who toil in the Word and in teaching. For the Writing saith, **"Thou shalt not muzzle the ox while he is treading out the grain;"** and, **"The workman is entitled to his wages."**

Receive not an accusation against an elderly man from outside, unless from two or three witnesses. Those who continue to sin, reprove in the presence of all, so that the rest may be in fear.

I adjure thee in the sight of God and of Christ Jesus and the chosen[b] angels, that thou observe these things without prejudging, and do nothing by way of partiality.

Lay hands hastily on no one; and do not share in other men's sins: keep thyself irreproachable. Be no longer a water-drinker, but use a little wine on account of thy stomach and thy frequent ailments.

The sins of some men are plainly seen, going before them to judgment; and some men they follow after. In the same manner also, the works that are good are plainly seen; and those that are otherwise cannot be concealed.

Let those who are under a yoke as servants, esteem their own masters[c] entitled to all honor, so that the name of God and the teaching may not be spoken against. And let those who have masters[d] that are believers, not treat them with disrespect because

[a] Or, *pay*. [b] Or, *excellent*. [c] Gr., *despots*. [d] Ibid.

they are brethren, but serve them still more; because those who are believing and beloved have a mutual claim to kind treatment.

THESE things teach and inculcate. If any one teacheth differently, and doth not assent to healthful words — the words of our Lord Jesus Christ, and to the teaching which is in accordance with true piety, he is beclouded, understanding nothing, but diseased with questionings and wars of words, from which come envy, strife, revilings, suspicions, obstinate contentions of men corrupted in mind and destitute of the truth, who suppose that piety is a means of gain. And piety with contentedness is a great means of gain: for we brought nothing into the world, and we can carry nothing out; and so if we have sustenance and covering, let us be satisfied with these. But those who are determined to be rich fall into temptation and a snare, and into many foolish and hurtful cravings, such as sink men into ruin and destruction. For the love of money is a root of all kinds of evil things: by straining after which, some have been led astray from **the Faith,** and have pierced themselves on all sides with many pangs.

But, O man of God, do thou flee from these things; and pursue righteousness, true piety, faith, love, constancy, gentleness. Strive the noble strife of **the Faith:** take hold upon **the Eternal Life,** unto which thou hast been called, and hast confessed the noble confession in the sight of many witnesses.

I charge thee in the sight of God who giveth life to all things, and of Christ Jesus who before Pontius Pilate witnessed the noble confession, that thou keep the commandment stainless and irreproachable until the appearing of our Lord Jesus Christ; which in its appropriate seasons will be displayed by Him who is the Blessed and Only Potentate, the **King of kings and Lord of lords;** who alone hath immortality; who dwelleth in light unapproachable; whom no man hath seen nor can ever see; to whom be honor and power eternal: **Amen.**

Charge those who are rich in this present age not to be proud, nor to rest their hope upon the uncertainty of riches, but upon God,

who bestoweth all things upon us richly for our enjoyment: that they do good, that they be rich in good works, that they be bountiful, ready to share with others; treasuring up for themselves a good foundation for the future, that they may take hold upon **the Life** that is life.

O Timothy, guard what hath been committed to thee; and turn away from the irreligious pratings and conflicting arguments[a] of the falsely named "Science;" laying claim to which, some have missed the mark concerning **the Faith.**

The loving-favor be with thee.

NOTE.—Probably written from Macedonia, about A.D. 67.

(vi. 18–21.)

[a] Gr., *antitheses.*

LETTER OF PAUL

TO

TITUS

PAUL, a servant of God, and an apostle of Jesus Christ, for the faith of God's chosen ones, and for the full knowledge of the truth that is for godliness, resting upon a hope of Life Eternal, which that God who is free from falsehood promised long ages ago, but brought to light in due season — even his word in the proclamation with which I was intrusted in accordance with a commission from God our Savior,— to Titus, my genuine child in respect to a like faith: Joy and peace from God the Father and Christ Jesus our Savior.

FOR this purpose I left thee in Crete, that thou shouldst fully put in order what was left undone, and appoint elders in every city, as I directed thee: if one be irreproachable, a husband of one wife only, having faithful children, who are not accused of dissipation, nor insubordinate. For the pastor[a] must be irreproachable as a steward of God: not arrogant, not irritable, not excited by wine, not a striker, not sordidly seeking gain; but on the contrary, friendly to strangers, a lover of good, discreet, just, holy, self-controlled; holding firmly to the trustworthy word that is in accordance with the Teaching, so that he may be able both to instruct in the wholesome teaching, and to refute those who speak against it.

(i. 1–9.)

[a] Gr., *bishop, overseer.*

For there are many unruly empty talkers and mind-deceivers — especially those of the circumcision, who need to be restrained with bit and bridle; since they overturn entire households, teaching things that ought not to be taught, for the sake of sordid gain. One of themselves, a prophet of their own, said, "**Cretans are always liars, bad wild-beasts, lazy gluttons.**" This testimony is true. Wherefore chide them severely, in order that they may be healthy in **the Faith,** and not give attention to Jewish fictions and precepts of men who have deserted the truth. To the pure all things are pure; but to those who are defiled and without faith nothing is pure, but on the contrary, even their mind and their conscience are defiled. They profess that they know God; but by their works they disown him, since they are odious and disobedient, and proved worthless in regard to every good work.

But do thou speak the things which become the wholesome teaching: that the elder men be temperate, dignified, discreet, healthy in regard to their faith, their love, their steadfastness: that the elder women in like manner be reverent in demeanor, not slanderers, not enslaved to much wine, teachers of what is good; in order that they may train the young women to be affectionate to their husbands, to love their children, to be discreet, chaste, home-workers, virtuous, subject to their own husbands; so that the word of God may not be reproached.

The younger men likewise exhort to be self-restrained.

In respect to all things exhibit thyself as a model of good works: in thy teaching showing incorruptness, dignity, wholesome discourse that cannot be censured; so that he that is of the opposition may be shamed, having nothing unworthy to say about us.

Exhort servants to be in subjection to their own masters in all things; to be agreeable, not contradicting; not pilfering, but showing all good fidelity; in order that they may adorn the teaching of God our Savior in all things.

For the loving-favor of God hath appeared, bringing salvation for all men, disciplining us in order that, having renounced impiety and worldly passions, we should live discreetly and uprightly and

piously in this present age, while awaiting the blessed hope, even the appearing of the glory of the great God and of our Savior Christ Jesus, who gave himself for us, that he might redeem us from all unrighteousness,[a] and purify for himself a people to be his special possession, earnest in good works.

These things speak and inculcate, and refute with all authority. Let no one disregard thee.

ADMONISH them to be in subjection to rulers, to be obedient to authorities, to be prompt for every good work, to speak evil of no one, to be averse to contention, to be decorous, showing all gentleness toward all men.

For we also were once wanting in good sense, disobedient, led astray, enslaved to manifold appetites and pleasures, living in wickedness[b] and envy, detestable, hating one another. But when the kindness of God our Savior, and his love to man, were revealed, not in consequence of works of righteousness which we ourselves had done, but in accordance with his own mercifulness he saved us, through a bath of new birth and renewal, by the Holy Spirit which he poured out upon us richly through Jesus Christ our Savior: in order that, being made righteous through his loving-favor, we should become heirs of Life Eternal, in accordance with our hope. Trustworthy is this saying: and I wish thee to assert confidently concerning these things, in order that those who have put faith in God may take pains to excel in good works.

These things are good and profitable for men: but avoid foolish speculations and genealogies, and strife and contentions about the Law; for they are unprofitable and useless.[c]

A man that stirreth up division after a first and second admonition, disown; since thou knowest that such a one is utterly perverted and sinful, and is self-condemned.

When I shall send Artemas to thee, or Tychicus, make haste to come to me at Nicopolis; for I have decided to spend the winter

[a] Gr., *lawlessness.* [b] Or, *malice:* Gr., *badness.* [c] Or, *empty.*

there. Fit out Zenas the law-teacher and Apollos for their journey carefully, so that nothing may be wanting to them. And let those who belong to us learn to practise honest occupations for necessary wants, in order that they may not be unfruitful.

All that are with me salute thee. Salute those who love us with faithfulness.

The loving-favor be with you all.

NOTE.—Probably written from Ephesus, about A.D. 67 or 68.

(iii. 13–15.)

SECOND LETTER OF PAUL

TO

TIMOTHY

PAUL, an apostle of Christ Jesus through the will of God in relation to the promise of the **Life** that is through Christ Jesus, to Timothy my beloved child: Joy, mercy, peace, from God the Father and from Christ Jesus our Lord.

I AM thankful to God, (whom I worship from my forefathers with a pure conscience,) because I am keeping uninterrupted the remembrance of thee in my prayers, night and day longing to see thee, (having called to mind thy tears,) that I may be filled with joy on being reminded of the unfeigned faith that is in thee, such as dwelt first in thy grandmother Lois and in thy mother Eunice, and I am confident that it is in thee also.

On this account I earnestly remind thee to enkindle again the gracious gift of God that is in thee through the laying on of my hands. For God hath not given to us a spirit of timidity, but a spirit of power and of love and of soberness.[a] Be not, then, ashamed of testifying for our Lord, nor of me his prisoner: but on the contrary, share affliction with me on account of the **Good-tidings,** in accordance with the power of God, who saved us, and called us with a holy calling, not according to our works, but according to his

[a] Or, *discretion.*

own purpose, and the loving-favor which was bestowed upon us through Christ Jesus long ages ago, but hath now been brought to light through the appearing of our Savior Christ Jesus; who both made death of no account, and brought to light life and incorruptibility through the **Good-tidings,** unto which I was appointed a herald and an apostle and a teacher; for the sake of which I am suffering even these things: yet I am not ashamed, for I know in whom I have put my trust, and I have entire confidence that he is able to guard my trust until **that day.**

Hold fast the model of wholesome words which thou didst hear from me, with the faithfulness and love which are in Christ Jesus. Guard that noble trust through the Holy Spirit that dwelleth in us.

Thou art aware of this, that all who are of Asia have deserted me; of whom are Phygelus and Hermogenes. May the Lord show kindness to the household of Onesiphorus: for he hath often cheered me, and hath not been ashamed of my chain; but on the contrary, on his arrival in Rome he searched for me the more earnestly, and found me, (may the Lord grant to him to find mercy from the Lord in **that day;**) and how many services he rendered to me at Ephesus thou knowest very well.

Do thou, then, my child, be inwardly strengthened in the grace that is through Christ Jesus. And the things which thou hast heard from me by many testimonies, the same commit to trustworthy men, such as shall be competent to teach others in their turn. Take thy share in suffering injury, as a good soldier of Christ Jesus. A soldier when on service keepeth himself unoccupied[a] with the business affairs of life, in order that he may please him who enlisted him. And also if any one contendeth in the public games, he is not crowned unless he shall have contended in accordance with the rules. The toiling farmer ought to be the first to share the fruits.

Take notice of what I am saying: for the Lord will give thee discernment in all things. Keep in memory Jesus Christ, of the

[a] Gr., *doth not entangle himself*

family of David, as having risen from the dead in accordance with my **Good-tidings,** for which I am suffering as a criminal, even unto chains: (but the word of God is not chained.) For this purpose I am enduring all things for the sake of the chosen ones, in order that they also may obtain the salvation that is through Christ Jesus, with glory eternal. Trustworthy is the declaration:

"For since we have died together with him, we shall also live together with him: if we endure, we shall also reign together with him: if we disown him, he will also disown us: if we are unfaithful, he remaineth faithful, for he can not contradict himself."

Remind them of these things, adjuring them in the sight of God not to wage wordy battles for nothing useful, but to the overturning of the hearers. Be in earnest to present thyself to God as one proved, a workman that can not be put to shame, hewing straight to the line the word of truth. Avoid irreligious pratings; for they will make progress in impiety, and their talk will spread like a gangrene: of whom are Hymenæus and Philetus, men who have missed the mark concerning the truth; for they are saying that the resurrection hath already taken place, and are overturning the faith of some. Nevertheless, God's firm foundation standeth, having this seal-stamp: **"The Lord knoweth those who are his own;"** also, **"Let every one who nameth the name of the Lord, stand aloof from unrighteousness."**

Now in a great house there are not only golden and silver utensils, but also those of wood and of clay, some of which are for honor, and some for lack of honor. If then one shall have cleansed himself from these, he shall be a utensil for honor, consecrated, useful to the Master,[a] made ready for every good work. But shun youthful passions, and pursue righteousness, faithfulness, love, peace, in company with those who call upon the Lord out of a pure heart. And avoid these foolish and uninstructive speculations, since thou knowest that they breed contentions: and the Lord's servant must

[a] Gr., *Despot.*

not be contentious; but on the contrary he must be gentle toward all, ready to teach, patient of wrong, in meekness instructing those who set themselves in opposition; if perhaps God may give them a change of mind unto a clear knowledge of the truth, and they may come to their senses out of the snare of the Devil, (though they have been taken captive by him,) so as to do the will of God.

AND know this, that in later days grievous times will come; for men will be lovers of themselves, lovers of money, boastful, haughty, revilers, disobedient to parents, unthankful, unholy, without natural affection, unfaithful to promises, slanderers, without self-control, fierce, haters of good men, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, having a form of godliness but having disowned its power: such men drive away from you. For of such are those who are creeping into homes and capturing silly women heaped with sins, led away by passions of various sorts, always learning but never able to come to a clear knowledge of the truth. And just as Jannes and Jambres opposed Moses, so also do these men oppose the truth — men utterly corrupted in mind, proved worthless in respect to **the Faith.** But they will not make further progress; for their want of sense will be fully evident to all men, as that of those men came to be.

But thou hast closely followed my teaching, my course of life, my aim,[a] my faith,[b] my patience, my love, my constancy, my persecutions, my sufferings: such as happened to me at Antioch, at Iconium, at Lystra: what kind of persecutions I endured; but out of them all the Lord rescued me. And indeed, all who are determined to live in a godly manner in Christ Jesus will be persecuted. But wicked men and impostors will make progress for the worse, deceiving and being deceived. But do thou continue in the things which thou hast learned and of which thou hast become fully convinced, since thou knowest from what persons thou didst learn them, and that from childhood thou hast been acquainted with the Sacred

[a] Or, *intentness* [b] Or, *fidelity.*

Writings, which are able to make thee wise unto salvation through the faith that is in Christ Jesus. Every God-inspired[a] writing is indeed profitable for teaching, for convincing, for correcting, for training in righteousness: that the man of God may be complete, thoroughly prepared for every good work.

I ADJURE thee in the presence of God, and of Christ Jesus, who shall hereafter judge the living and the dead, and by his appearing and his kingdom: Proclaim the Word: devote thyself to it seasonably, unseasonably: confute, reprove, exhort, with all patience and instructiveness. For there will be a time when men will not endure the wholesome teaching, but will heap to themselves teachers in accordance with their own cravings, (because they are tickled with sound;) and they will turn away their attention from the truth, and turn aside to fictions. But do thou be vigilant in all things: endure hardship: do the work of a herald of the **Good-tidings**: fully execute thy ministry.[b]

Truly I am already being poured out as an offering, and the moment of my release is close at hand. I have striven the noble strife; I have finished the race; I have preserved my fidelity:[c] from this time the crown of righteousness is awaiting me, which the Lord, the righteous judge, will award to me in **that day**; and not only to me, but also to all who have longed for his appearing.

Earnestly endeavor to come to me very soon: for Demas hath deserted me, because he loved this present age, and hath gone away to Thessalonica; Crescens hath gone to Galatia, Titus to Dalmatia; Luke alone is with me. Take Mark back, and bring him with thee; for he is useful to me for attendance: for I have sent Tychicus to Ephesus. When thou comest, bring the cloak that I left at Troas with Carpus: also the books,[d] especially the parchments.

Alexander the coppersmith showed me much ill-treatment: the Lord will requite him in accordance with his deeds: and do thou be on thy guard against him, for he strongly opposed our words.

(iii. 16—iv. 15.)

[a] Gr., *God-breathed.*
[b] Gr., *service.*
[c] Or, *upheld the Faith.*
[d] Or, *scrolls.*

At my first defense no one took my part, but all deserted me, (may it not be charged against them:) yet the Lord stood by me, and gave me inward strength, in order that through me the proclamation might be fully made, and that all the Gentiles might hear; and I was rescued from the mouth of "the lion." The Lord will rescue me from every evil-doing, and will preserve me unto his heavenly kingdom; and to him be the glory unto the ages of the ages: **Amen.**

SALUTE Prisca and Aquila, and the household of Onesiphorus.

Erastus remained at Corinth; and Trophimus I left behind at Miletus, as he was sick. Earnestly endeavor to come before winter.

Eubulus saluteth thee: also Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit.

The loving-favor be with you.

NOTE.— Written from Rome, probably about A.D. 68

(iv. 16–22.)

III

LETTERS

Letter to the Hebrews
Letter of James
Letter of Peter (I.)
Letter of Peter (II.)
General Letter of John
Letter of John to Kyria
Letter of John to Gaius
Letter of Judas

REVELATION OF JOHN

LETTER

TO THE

HEBREWS

GOD, who spoke anciently in many portions and in many ways to our fathers by the prophets, hath in these later days[a] spoken to us by a Son, whom he appointed heir of all things, and through whom he made the universe;[b] who, being a shining forth of the brightness of his glory,[c] and a portrait of his nature, and bearing up all things by the word of his power, when he had himself prepared a cleansing from sin, sat down on the right hand of the Majesty on High, having become by so much superior to the angels as he had inherited a name far surpassing theirs.

For did he ever say to any one of the angels, **"Thou art my Son, this day I have begotten thee"?** or again, **"I will be to him a Father, and he shall be to me a Son"?** And again, when he bringeth his first-born into the world, he saith, **"Let all the angels of God do him homage."** And in regard to the angels he saith, **"He that maketh his angels as winds, and his ministers[d] as a flame of fire:"** but to the Son he saith, **"Thy throne — God — is eternal; and the scepter of uprightness is the scepter of his kingdom: thou hast loved righteousness and hated unrighteousness;[e] therefore God, thy God, hath anointed thee with the oil of**

[a] Or, *since the last of those days.* [b] Gr., *constituted the ages.*
[c] Or, *a beaming forth of his glory.* [d] Gr., *conductors of public worship.*
[e] Gr., *lawlessness.*

exultation beyond thy companions." And: **"Thou, Lord, didst found the earth at the beginning, and the heavens are the works of thy hands; they shall perish, but thou endurest; and they shall all grow old like a mantle; thou shalt roll them up as a garment, and they shall be changed like a mantle; but thou art the same, and thy years shall not cease."** But did he ever say to any one of the angels, **"Sit on my right hand, until I make thine enemies thy footstool"?** Are they not all ministering spirits, sent forth to do service for the sake of those who shall inherit salvation?

Therefore we ought to give very careful attention to the things that we have heard, lest possibly we should drift away from them. For since the word spoken through messengers proved reliable, and every transgression and disobedience received a due requital, how shall we escape, if we disregard so great a salvation? seeing that it, after having been at first announced through the Lord, was authenticated to us by those who heard it: God bearing testimony together with them by signs and wonders and manifold works of power, and by distributions of the Holy Spirit[a] in accordance with his pleasure.

For it was not to angels that he subjected the coming world,[b] of which we are speaking. For one hath somewhere testified, saying: **"What is man, that thou shouldst be mindful of him? or the son of man, that thou shouldst regard him? Thou didst make him inferior to the angels for a little while; thou hast crowned him with glory and honor; thou hast put all things in subjection under his feet."** For in subjecting all things to him, he left nothing unsubjected to him. But now we do not yet see all things subjected to him. But we do behold him who was made inferior to the angels for a little while (that is, Jesus) crowned with glory and honor, through the suffering of death, in order that by the loving-favor of God he should taste death for every one. For it was suitable that he for whom are all things and through whom are all things, in bringing many sons unto glory, should make the Prince

[a] Gr., *the inhabited earth.* [b] Or, *of holy spirit.*

of their salvation complete through sufferings. For both he who maketh holy and those who are made holy are all from one: for which reason he is not ashamed to call them brethren, saying: **"I will announce thy name to my brethren: in the midst of the assembly I will sing thy praise."** And again: **"I will confide in him."** And again: **"Behold! I and the children whom God hath given me."** Since the children, then, are sharers of blood and of flesh, he also himself participated equally in these: in order that, by means of death, he might put an end to him who possesseth the lordship of death — that is, the Devil, and might set free all those who through fear of death are all their lifetime held in bondage.

For indeed he doth not at all concern himself with [a] angels, but he concerneth himself with [b] the offspring of Abraham. Wherefore it was necessary that he should be made like his brethren in all respects, in order that he might become merciful, and a trustworthy high priest in things relating to God, to make reconciliation [c] for the sins of the people. For in that wherein he himself suffered, being tempted,[d] he is able to help those who are tempted.[e]

WHEREFORE, holy brethren, sharers in a heavenly calling,[f] consider the Apostle and High Priest of our confession — Jesus, as being faithful to him who made him such, as also was Moses in His house. For he hath been thought worthy of greater honor than Moses, by so much as he that designed [g] the house hath greater honor than the house. For every house is designed [h] by some one; and he that designed [i] all things is God. And Moses indeed was faithful in all God's house as a steward, for an attestation of the things that were yet to be spoken; but Christ, as a Son, is over his own house; and we are his house, if we hold fast our courage and the joyousness of our hope.

(ii. 11–iii. 6.)

[a] Gr., *take hold of.* [b] Ibid. [c] Gr., *propitiation.* [d] Or, *tried.*
[e] Or, *undergoing trial.* [f] Or, *invitation:* (and so elsewhere.)
[g] Or, *constructed.* [h] Ibid. [i] Ibid.

Wherefore, as the Holy Spirit saith: **"To-day, if ye will listen to his voice, harden not your hearts, as in the provocation**[a] **during the day of trial in the wilderness, where your fathers tried me by proving me, and saw my doings forty years; wherefore I was vexed with that generation, and said, 'They are always wandering in their heart, and they have not learned my ways;' so I swore in my anger, 'They shall not enter into my rest:'"** therefore,

Look to it, brethren, lest perhaps there shall be in any of you an evil heart of unbelief, in revolting from the Living God: but on the contrary, exhort one another day by day, as long as it is called **To-day,** lest any one among you be hardened by the deceitfulness of his sin: for we have become partners of the Christ, if only we hold fast the beginning of our confidence firm to the end. When it is said, **"To-day, if ye will listen to his voice, harden not your hearts, as in the provocation,"**[b] who were they who heard and provoked him? Were they not all indeed who came out of Egypt by means of Moses? And with whom was he vexed forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? And to whom did he swear that they should not enter into his rest, but to those who were disobedient? So we see that they were not able to enter in because of unbelief.

Let us then fear, lest possibly, while a promise is still remaining of entering into his rest, any of you should fail to obtain[c] it. For indeed we have had **Good-tidings** announced to us, even as they had; but the word which they heard did not profit them, because it was not mingled with faith in the hearers. We therefore who have faith are entering into that rest; as he said: **"So that I swore in my anger, 'They shall not enter into my rest.'"** Although his works have been going on from the foundation of the world, yet it hath been spoken somewhere concerning the seventh day in this manner: **"And God rested on the seventh day from all his works:"** and here again: **"They shall not enter into my rest."**

(iii. 7—iv. 5.)

[a] Gr., *imbittering.* [b] Ibid. [c] Gr., *prove to come short.*

Since then it remaineth that some might enter into it, and those to whom the **Good-tidings** were first announced failed to enter in on account of their disobedience, he again fixeth a certain day (that is, **To-day**), saying in David so long a time afterward, as had been said before, **"To-day if ye will listen to his voice, harden not your hearts."** For if Joshua had given them rest, he would not be afterward speaking of another day. There is reserved, then, a Sabbath-rest for the people of God. For he that hath entered into his rest hath himself also rested from his labors, even as God did from his own.

Let us therefore make earnest effort to enter into that rest, so that no one shall fall by means of the same pattern of disobedience. For the word of God is living, and energetic, and more cutting than any two-edged knife, even penetrating to the severing of soul and spirit, yea, even of the joints and marrow, and able to judge [a] the inmost purposes and thoughts of the heart. For there is no created thing that is concealed from his sight; but all things are naked and laid bare to the eyes of him with whom we have a reckoning.

SINCE then we have a great High Priest who hath passed through the heavens — Jesus, the **Son of God**, let us hold fast our confession; for we have not a high priest who is unable to sympathize with our weaknesses, but one who was tried in all respects in the same manner as we are, yet without sin. Let us therefore come before the throne of grace [b] with boldness, that we may receive mercy, and may find grace [c] for seasonable aid.

For every high priest who is taken from among men, is appointed on behalf of men over things relating to God, that he may both present gifts and offer sacrifices on account of sins: one who is able to bear gently with the ignorant and the erring, since he himself also is clothed with infirmity, and on account of it is under obligation, as for the people, so also for himself, to make offering on account of sins.

(iv. 6—v. 3.)

[a] Or, *discern*, or, *criticize*. [b] Or, *favor*, *blessing*. [c] Ibid.

And no one taketh to himself this honor, but only when called by God, as Aaron was. So the Christ also did not exalt himself to become a high priest; but he who said to him, **"My Son art thou: this day I have begotten thee:"** as he saith also at another time, **"Thou art a priest forever after the manner[a] of Melchizedek."** And he,— having in the days of his earthly life offered up petitions and supplications with strong crying and tears to him who had power to rescue him out of death, and having been heard for his reverent fear,— although he was a Son, yet learned obedience from the things which he suffered; and having been made complete, he became to all who obey him the source of eternal salvation, having been addressed by God as **"a high priest after the manner of Melchizedek."**

Concerning which matter there is much for us to say; and it is difficult of explanation, because ye have become dull of understanding. For indeed, when on account of the lapse of time ye ought to be teachers, ye yourselves need to be again taught what are the rudimental things of the beginning of the utterances of God, and have come to be in need of milk and not of solid food. For every one who partaketh of milk is inexperienced in the word of righteousness; for he is a babe. But solid food is for the mature, such as through habit have their faculties trained to discriminate between good and bad.

Wherefore, leaving this discussion of the preëminence of the Christ, let us be borne on toward that which bringeth to completion: not laying anew a foundation of turning away from dead works, and of faith toward God, of baptizings, of instruction, of laying on of hands, of a resurrection of the dead, and of eternal judgment. And we will do this, if God shall permit. For it is impossible to renew again to repentance those who have been once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,[b] and have tasted the good word of God and the powers of the future age, and then fallen away: since they have crucified

[a] Gr., *class, order, rank:* (and so in context.) [b] Or, *a holy spirit.*

anew the **Son of God** for themselves, and exposed him to disgrace. For the land that hath drunk the rain that cometh often upon it, and produceth plants useful to those by whom it is cultivated, receiveth a blessing from God: but if it should bear thorns and thistles, it is judged worthless, and near to a curse; the end of which is to be burned.

But, beloved, we are persuaded better things concerning you, and things that belong to[a] salvation, even though we do speak thus; for God is not unjust, so as to forget your work and the love which ye have shown toward his name, in having rendered service to the saints and in continuing to render it. And we greatly desire that each one of you should show the same earnestness for the full possession of your hope even to the end, so that ye may not become sluggish, but be imitators of those who through faithfulness and constancy inherit the promises.

For when God made the promise to Abraham, since he had no one greater to swear by, he swore by himself, saying, "**Surely I will greatly bless thee, and I will abundantly multiply thee.**" And so, having patiently endured, he obtained what was promised. (For men swear by one greater than themselves; and in every controversy among them, the oath is a finality for confirmation.)

In the matter in which God wished to show more fully to the heirs of the promise the unchangeableness of his purpose, he intervened with an oath: in order that, through two unchangeable things in which it is impossible for God ever to be false, we who have taken refuge in him might have a strong encouragement to take firm hold of the hope placed before us, which we have as an anchor of the soul firm and secure, and entering into the inside of the curtain, whither Jesus hath entered as a forerunner on our behalf, since he hath become "**a high priest forever after the manner of Melchizedek.**"

Now this Melchizedek, king of Salem, priest of God Most High,

[a] Or, *hold fast to.*

who met Abraham on his return from smiting the kings, and blessed him, and to whom Abraham divided a tenth part of all, (being first translated, **King of Righteousness,** and then also being King of Salem — that is, **King of Peace,** without father, without mother, without pedigree, having neither beginning of days nor end of life, but made to be like the **Son of God,**) continueth to be a priest perpetually.

Now consider how great a man this was, to whom Abraham the patriarch gave a tenth out of the best of the booty. And indeed those of the sons of Levi that take the priesthood have a statute that they should take the tenths from the people in accordance with the Law — that is, from their brethren, although these have descended from Abraham: but he whose pedigree is not traced from them received a tenth from Abraham, and blessed him who had the promises. But, without any dispute, the less is blessed by the greater. And here men who die receive the tenths; but there, one of whom it is testified that he is living. And, as one may say, even Levi, who receiveth the tenths, paid the tenths through Abraham; for he was yet in the loins of his ancestor when Melchizedek met him.

If therefore perfection had been through the Levitical priesthood, (for under it the people received the Law,) what further need was there that a different priest should arise, after the manner of Melchizedek, and who should be said to be not after the manner of Aaron? Because, since the priesthood is changed, there becometh of necessity a change of law also. For he of whom these things are spoken belongeth to a different tribe, from which no one hath attended at the altar; for it is well known that our Lord descended from Judah, in regard to which tribe Moses said nothing concerning priests.

And the matter is yet more fully evident, if after the likeness of Melchizedek there ariseth a different priest, who became such not according to a law of physical[a] ordinance, but in accordance with the energy of an indestructible[b] life; for

[a] Gr., *fleshly.* [b] Gr., *indissoluble.*

it is affirmed, **"Thou art a priest forever, after the manner of Melchizedek."**

For there hath come to be on the one hand a setting aside of the previous statute on account of its weakness and uselessness, (for the Law completed nothing,) and on the other hand a bringing in upon it of a superior hope, by means of which we come near to God. And by so much as this was not without the taking of an oath, (for on the one hand they became priests without taking an oath, and he on the other hand with the taking an oath by him who said to him, **"The Lord hath sworn, and will not change his mind, 'Thou art a priest forever,'"**) by so much also Jesus became a surety of a superior dispensation.[a]

And on the one hand there are many who have become priests, because by means of death they have been prevented from continuing; but he, on the other hand, hath his priesthood intransmissible, because he continueth forever. Wherefore also he hath power to save to the uttermost those who come to God through him, because he is ever living, so as to be present with him on their behalf.

For such a high priest was suitable for us,— holy, guiltless, undefiled, separated from sinners, and having become higher than the heavens; who hath no daily necessity, like those other priests, to offer sacrifices first on account of his own sins and then on account of those of the people; for this he did once for all in offering up himself. For the Law constituteth men high-priests who have infirmity; but the word of the oath, which was later than the Law, constituted a Son, inaugurated forever.[b]

Now the summary of what we are saying, is this: We have such a high priest, who is seated on the right hand of the throne of the Majesty in the heavens: a minister of holy things, and of the genuine tabernacle, which the Lord — not man — set up. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this one also should have something which he

[a] Or, *covenant.* [b] Or, *in perpetuity.*

might offer. Now if he were on earth, he would not be a priest at all, since there are those who offer the gifts according to the Law: (those who minister with a mere representation and shadow of the heavenly things, as Moses was instructed when about to build the tabernacle, for he said, **"See that thou make all things according to the model that was shown thee in the mount:"**) but now he hath obtained a ministry that is superior in proportion as he is a mediator of a superior dispensation, one that hath been enacted upon superior promises.

For if that first dispensation had been faultless, a place would not have been sought for a second. But, finding fault with it, he said to them: **"Behold, the days are coming, saith the Lord, when I will establish a new dispensation with respect to the house of Israel and the house of Judah: not according to the dispensation that I made for their fathers in the day when I took them by the hand to lead them forth from the land of Egypt; for they did not continue in my dispensation, and I did not regard them, saith the Lord. But this is the dispensation that I will establish for the house of Israel after these days, saith the Lord: I will put my laws into their mind, and I will write them upon their heart; and I will be a God to them, and they shall be to me a people; and they shall not every man teach his fellow citizen and every man his brother, saying, 'Know the Lord,' because they all shall know me, from the least of them to the greatest; for I will be merciful to their iniquities, and I will no longer remember their sins."** In his saying, **"A new dispensation,"** he hath made the first out of date; and that which is becoming out of date and is growing aged, is near to vanishing away.

Now, then, the first dispensation had regulations of religious worship and its earthly sanctuary. For the front tabernacle was furnished; and in it were the lampstands, and the table, and the setting forth of the loaves; and this is called **Holy:**[a] and behind

(viii. 4—ix. 3.)

[a] Gr., *holies*.

the second curtain was the tabernacle that was called **Most Holy,**[a] having in it the golden incense-altar, and the ark of the covenant overlaid on all sides with gold, in which were a golden urn containing the manna, and Aaron's rod that sprouted, and the tables of the covenant; and above this the cherubs of glory overshadowing the mercy-seat: concerning which things we can not now speak in detail. Now, these things having been thus arranged, the priests go in continuously into the front tabernacle, performing the services of worship; but into the interior one the high priest only, once in the year, with the blood which he offereth on his own behalf as well as for the errors of the people: the Holy Spirit indicating this, that the way into the Holy place[b] is not yet made clear so long as the first tabernacle is standing. For it is a symbol for the time of its existence, under which gifts and sacrifices are being offered, that have not power to perfect the worshiper as respects conscience, because they have reference only to eatings and drinkings and various baptizings — human ordinances imposed until a time of rectification.

But an **Anointed One**[c] hath come, a high priest of the good things that have come through a superior and more complete tabernacle — one not made by hands, that is, not of the same construction; and, not by means of the blood of goats and calves, but by means of his own blood, hath entered once for all into the Holy place, having procured eternal redemption. For since the blood of goats and calves, and the ashes of a heifer sprinkling the defiled, purify to the cleansing of the flesh, how much rather shall the blood of the **Anointed One,**[d] who through the Eternal Spirit[e] offered himself without blemish to God, purify your conscience from lifeless works, so that ye may serve a Living God.

And for this purpose he is a Mediator of a new dispensation; in order that, a death having taken place for redemption from the transgressions that were under the former dispensation, those may receive the promise who have been called to be of the eternal inherit-

[a] Gr., *holies of holies.* [b] Or, *Most Holy:* Gr., *holies:* (so in context.)
[c] Gr., **Christos.** [d] Ibid. [e] Or, *an eternal spirit.*

ance. For where there is a will, the death of the testator necessarily follows; for a will is of force concerning[a] the dead, but it is of no force at all while the testator is living.

For not even was the former dispensation inaugurated without blood. For when the whole ordinance according to the Law had been told to the people by Moses, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the scroll and all the people, saying, **"This is the blood of the dispensation which God hath enjoined upon you."** And also he sprinkled with the blood, in like manner, the tabernacle and all the utensils of the religious service. Indeed almost all things are purified by blood according to the Law; and without shedding of blood there is no remission.

It was necessary, therefore, that the representations of the things that are in the heavens should be purified by these; but the heavenly things themselves by sacrifices superior to these. For Christ did not enter into the Holy place made by hands — emblem of the genuine, but into heaven itself, now to appear in the presence of God on our behalf. And it was not necessary that he should offer himself many times, (as the high priest entereth into the Holy place year by year with blood not his own,) for then he must have suffered many times since the foundation of the world: but now, once only, at the consummation of the ages, he hath been revealed in order to abolish sin by the sacrifice of himself. And as it is appointed to men once to die, and after that, judgment, so also the Christ, having been once offered to bear the sins of many, will appear the second time apart from sin, for the salvation of those who are waiting for him.

For the Law, since it containeth but a shadow of the good things to come, not an exact likeness of the things, hath not power, through these yearly sacrifices which they are offering continuously, ever to make perfect those who approach. For in that case would they not have ceased to be offered, because the worshipers, having been

[a] Gr., *upon*.

purified once for all, would no longer have had consciousness of sins? But in these sacrifices there is a reminding of sins every year; for it is impossible that the blood of calves and goats should ever take away sin. Wherefore, on his coming into the world, he saith: **"Sacrifice and offering thou didst not desire; but thou didst prepare a body for me: thou wast not pleased with even whole burnt-offerings for sin: then I said, Behold, I have come (it is written concerning me in the Book) to do thy pleasure, O God."** He who said above, **"Sacrifices and offerings and even whole burnt-offerings for sin"** (such as are offered in accordance with the Law) **"thou didst not desire nor take delight in,"** then said, **"Behold, I have come to do thy pleasure."** He abolished the former, in order that he may establish the latter. For by this pleasure of his we have been consecrated through the offering of the body of Jesus Christ once for all. Now, every priest standeth day after day performing religious service, and offering the same kind of sacrifices again and again, such as have no power ever entirely to remove sins. But this one, having offered one sacrifice only on account of sins, hath taken his seat in perpetuity on the right hand of God, from this time forth waiting until his enemies shall be put under his feet; for by one offering he hath completed [a] forever [b] those who are consecrated. And the Holy Spirit also testifieth to us: for after saying, **"This is the dispensation that I will establish in regard to them after those days, saith the Lord: I will put my laws upon their heart, and upon their mind I will write them,"** he saith, **"their sins and their lawlessness I will remember no more at all."** Now where a remission [c] of these hath taken place, there is no longer any offering on account of sin.

THEREFORE, brethren, since we have boldness for entrance into the Holy place by means of the blood of Jesus, by the way which he inaugurated for us,—a newly made and living way,—through the curtain, (that is, his human body,) and since we have a great priest

[a] Or, *perfected.* [b] Gr., *in perpetuity.* [c] Gr., *sending away.*

over the house of God, let us approach with a true heart, in complete confidence of faith. And since we have had our hearts sprinkled from an evil conscience, and our body cleansed with pure water, let us hold fast the confession of our hope firmly, (for he who promised is faithful;) and let us regard one another so as to stimulate one another to love and good works. And let us not forsake our own assemblies, as is the habit of some; but let us exhort one another: and so much the more as ye see the day approaching.

For if we sin deliberately [a] after having received a clear knowledge of the truth, there is no longer in reserve a sacrifice on account of sins, but a kind of fearful expectation of judgment, and of a fierceness of fire that will devour the opposers. Any one who hath disregarded the law of Moses dieth without pity on the testimony of two or three witnesses: of how much worse punishment do ye think he will be judged worthy, who hath trampled on the **Son of God,** and hath deemed the blood of the dispensation by which he was consecrated, to be common blood, and hath insulted the Spirit of grace? For we know who said, **"Retribution is mine; I will requite:"** and again, **"The Lord will judge his people."** It is a terrible thing to fall into the hands of a Living God.

But call to mind the former days, in which, having become enlightened, ye endured a great struggle with sufferings: on the one hand being made an exhibition by both reproaches and afflictions, and on the other hand having become associates with those who were so treated. For ye not only suffered together with those who were in prison, but endured the plundering of your property cheerfully, because ye know that ye have a better possession, even one that is lasting. Therefore do not throw away your courage, since it hath great recompense. For ye have need of endurance, in order that, when ye shall have done the will of God, ye may receive the promise: **"For yet a little while"** — (how little! how little!) — **"he that is coming will come, and will not delay: and he that is righteous from faith, shall live; but if he shrink back, my soul**

[a] Or, *purposely.*

hath no delight in him." But we are not of shrinking back unto destruction; but on the contrary, are of faith unto the gaining of life.

Now faith is an assurance of things hoped for, a conviction of facts even when not seen; for by this the ancients were testified to.

By faith we understand that the ages were determined [a] by God's word,[b] so that what is seen did not come into being out of things that are apparent.

By faith Abel offered to God a fuller sacrifice than Cain, on account of which it was testified that he was righteous, for God gave testimony upon his gifts; and through this faith, although dead, he still speaketh.

By faith Enoch was translated, so as not to see death; and he was not found, because God had translated him; for before his translation it had been testified that he pleased God. (And without faith it is impossible to please him; for it is necessary that he who approacheth God should believe that he is, and so continueth to be a rewarder to those who earnestly seek him.)

By faith Noah, having received intimation of things not seen as yet, taking forethought, constructed an ark for the saving of his family: through which faith he condemned the world, and became an heir of the righteousness that is through faith.

By faith Abraham, when called, obeyed, and went forth toward a place which he was to receive for an inheritance; and he went forth while not understanding whither he was going. By faith he dwelt in the land of promise as in a foreign land, and lived in tents, with Isaac and Jacob, the joint-heirs of the same promise; for he was expecting a city that hath foundations, the architect and builder of which is God.

By faith also Sarah herself received strength to conceive even when beyond the prime of life, since she deemed him trustworthy who had promised: wherefore indeed there descended from one per-

[a] Or, *adjusted.* [b] Or, *a word from God.*

son (and in respect to this as if dead) as the stars of the heaven in multitude, and as the sand that is by the seaside that can not be counted.

In accordance with their faith, all these died without having obtained the promises, but having seen and welcomed them from afar, and having confessed that they were strangers and travelers on the earth. Now those who say such things show clearly that they are seeking for a country of their own. And indeed if they had called to mind that country from which they had come out, they might have had opportunity to return; but now they are eager for a better, that is, a heavenly country: wherefore God is not ashamed of being called their God; for he hath prepared a city for them.

By faith Abraham, being put to the test, brought Isaac as an offering: yea indeed, he that had received the promises was offering his only-begotten son, in regard to whom it had been said, **"Through Isaac shall offspring be named for thee;"** reasoning with himself that God was able to raise him up even from the dead; whence he did receive him again figuratively.

By faith also Isaac blessed Jacob and Esau, concerning things yet to be.

By faith Jacob, when dying, blessed each of the sons of Joseph, and bowed in worship, leaning upon the top of his staff.

By faith Joseph, when approaching the end of his life, had in mind the departure of the children of Israel, and gave directions concerning his bones.

By faith Moses, having been born, was hidden three months by his parents, because they saw that he was a comely child; and they were not frightened at the king's edict.

By faith Moses, when he became a man, refused to be called the son of Pharaoh's daughter; choosing to suffer ill-treatment with the people of God, rather than to have enjoyment of sin for a short time; esteeming the reproach of the Christ as greater riches than the treasures of Egypt: for he looked forward to the reward. By faith he departed from Egypt, not being terrified at the anger of the king; for he was courageous, as if seeing him who is unseen. By

faith he instituted the Passover, and the affusion of the blood in order that the destroyer of the first-born should not touch them.

By faith they passed through the Red Sea as if through a dry land: which the Egyptians made an attempt to do, and were swallowed up.

By faith the walls of Jericho fell down, after they had been passed around seven days. By faith Rahab the harlot[a] did not perish with the disobedient, because she received the spies with peace.

And what shall I say farther? for time will fail me if I tell of Gideon, of Barak, of Samson, of Jephthah; of David also, and of Samuel, and the prophets: of those who through faith subdued kingdoms, wrought righteousness, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, routed armies of enemies. Women received their dead as if out of a resurrection: and some were beaten to death, not accepting the ransom, in order that they might obtain a better resurrection: and others had experience of insults and scourgings, and of chains and imprisonment besides: they were stoned, they were put to the rack, they were sawn in two, they were slain with the sword: they roamed about, clothed with sheepskins, with goatskins: they were destitute, afflicted, ill-treated, (the world was not worthy of them,) wandering among deserts and mountains and caves and fissures of the earth.

And all these, having been testified to through their faith, did not receive the promise, because God had provided something better in connection with us, in order that they should not be made complete apart from us.

THEREFORE, since we have surrounding us so great a cloud of witnesses, let us also, having laid aside every incumbrance, even the sin that doth easily beset us, run with perseverance the race that lieth before us, looking forward toward Jesus the Leader[b] and Perfecter of our faith; who, for the sake of the joy that was lying be-

(xi. 29—xii. 2.)

[a] Or, *innkeeper*: Gr., *vender*. [b] Or, *Beginner*.

fore him, endured the cross, disregarding shame, and hath taken his seat at the right hand of the throne of God. For consider him who endured such great opposition against himself from sinners, so that ye may not become weary, being fainthearted in your souls.

Ye have not yet resisted as far as to blood, contending against sin; and ye have entirely forgotten the admonition which reasoneth with you as with sons: **"My son, do not slight the discipline[a] of the Lord, nor faint when reproved by him; for whom the Lord loveth, he disciplineth,[b] and scourgeth every son whom he receiveth."** Be patient unto disciplining: God beareth himself toward you as toward sons; for what son is there whom the father doth not discipline? But if ye are without discipline, of which all have become partakers, then ye are spurious children, and not sons. Since then we had fathers of our bodies to discipline us, and we paid them deference, shall we not much rather be subject to the Father of our spirits, and live? For they indeed for a few days disciplined us according to their own pleasure; but he for our advantage, that we might partake of his holiness. All discipline seemeth for the time to be not for joy but for grief; but afterward it yieldeth peaceful fruit to those who have been well trained thereby — the fruit of righteousness.

Wherefore, **"restore the relaxed hands and the palsied knees,"** and make straight tracks with your feet, so that what is lame shall not be dislocated, but rather be healed.

Follow after peace with all men, and the holiness without which no man shall see the Lord: looking carefully lest any one fall away[c] from the grace of God; lest any root of bitterness spring up and cause trouble, and many be defiled thereby; lest any be unchaste, or irreligious like Esau, who for one portion of food sold even his birthrights. For ye know that even afterward, when he desired to inherit the blessing, he was rejected; for he found no opportunity for his change of mind, though he sought it earnestly with tears.

(xii. 3–17.)

[a] Gr., *child-training:* (and so in context.)
[b] Gr., *traineth as a child:* (and so in context.)
[c] Gr., *come behind.*

For ye have not come to a searching and scorching fire, and to gloominess and darkness and tempest, and a trumpet-peal, and a sound of words, whose hearers entreated that not a word should be added; for they did not endure the injunction, **"If even a beast touch the mountain, it shall be stoned:"** and so fearful was the appearance, that Moses said, **"I am exceedingly frightened and trembling."** But ye have come to Mount Zion, even to the city of the Living God, to a heavenly Jerusalem, and to tens of thousands of angels, to the entire assembly and congregation of the first-born who are enrolled in the heavens: also to God the Judge of all, and to the spirits of righteous men made complete, and to Jesus a Mediator of a new dispensation, and to blood of sprinkling that speaketh something better than Abel.[a]

See that ye do not disregard him that speaketh. For since they did not escape, when they disregarded him who warned them on earth, much rather shall not we, if we turn away from him who is from the heavens; whose voice then shook the earth, but now he hath proclaimed, saying, **"Once more I will shake not the earth only, but also the heaven."** And this **"Once more"** signifieth the removal of the things shaken, as of things made by hands, so that the things not shaken may remain. Therefore, since we are receiving a kingdom that can not be shaken, let us be thankful, so as to offer service acceptable to God with reverent fear and awe; for, **"our God is a consuming fire."**

LET brotherly love dwell among you. Do not forget hospitality to strangers; for thereby some have unwittingly received angels as guests.

Be mindful of those in chains, as if in chains together with them; of those who are being ill-treated, as if ye yourselves also were in their body.

Let marriage be held in honor in all respects, and let the bed be pure; for the unchaste and the unfaithful God will judge.

(xii. 18—xiii. 4.)

[a] Or, *speaketh stronger than Abel.*

Let your disposition be free from avarice. Be content with what ye have; for he himself hath said, **"I will never let go**[a] **of thee, nor will I ever desert thee."** So that we may say with confidence, **"The Lord is my helper; I will not fear anything that man may do to me."**

Be mindful of those who are your leaders, who have spoken to you the word of God; and attentively considering the outcome of their manner of life, imitate their faith.[b]

Jesus Christ is yesterday and to-day the same; also unto the ages.

Be not carried aside by diverse and strange teachings; for it is a good thing that the heart be made firm by grace, not by foods, by which those have not been benefited who have regulated their life by them.

We have an altar, of which those who serve the tabernacle have no right to eat. For the bodies of those animals whose blood is brought into the Holy place by the high priest on account of sin, are burned outside the camp. For this reason Jesus also, in order that he might sanctify the people through his own blood, suffered outside the gate. Let us therefore go forth to him outside the camp, bearing his reproach. For we have not here a city that is enduring; but we are earnestly seeking the city that is to be. Through him, then, let us be always offering up a sacrifice of praise to God: that is, the fruit of lips confessing his name. And be not forgetful of beneficence and sharing with others; for with such offerings[c] God is greatly pleased.

Be obedient to your leaders, and submit to them; for they are watchful in behalf of your souls, as those who shall give an account, so that they may do this with joy and not with lamenting; for this would be unprofitable for you.

Pray for us; for we are persuaded that we have a good conscience, desiring to conduct ourselves honorably in all things. And I entreat you to do this the more earnestly, so that I may be restored to you the sooner.

[a] Or, *neglect.* [b] Or, *fidelity.* [c] Or, *worship.*

Now may the God of peace, who through the blood of the eternal covenant brought up from the dead the great Shepherd of the flock —even our Lord Jesus, thoroughly train you in everything good, so that ye may do his pleasure, working in you that which is acceptable in his sight, through Jesus Christ: and to him be the glory unto the ages of the ages: **Amen.**

Now I entreat you, brethren, permit this word of exhortation; for it is with few words that I have been writing to you.

Know that our brother Timothy hath been set at liberty; with whom, if he come soon, I will see you.

Salute all your leaders and all the saints. The brethren from Italy salute you.

The loving-favor be with you all.

NOTE.—The authorship of the foregoing letter is unknown. The style is clearly not that of the apostle Paul. Eminent scholars are of the opinion that it may have been written by either Apollos or Barnabas: more probably the former.

(xiii. 20–25.)

LETTER

OF

JAMES

JAMES,[a] a servant of God and of the Lord Jesus Christ, to the Twelve Tribes that are of the Dispersion: Joy to you.

ESTEEM it all joy, my brethren, when ye meet with manifold trials; since ye know that the testing of your faith worketh out constancy. And let constancy have complete work, so that ye may be complete and entire, coming short in nothing.

But if any one of you lacketh wisdom, let him ask it from God, who giveth liberally to all, and reproacheth not; and it will be given to him. But let him ask with faith, without the least hesitation;[b] for he that hesitateth[c] is like a surge of the sea, wind-driven and storm-tossed: for let not that man think that he shall obtain anything from the Lord, since he is a double-minded man, unstable in all his ways.

Let the lowly brother glory in his uplifting, and the rich one in his humbling, because he will pass away like the flower of an herb. For the sun cometh up with a scorching heat, and drieth up the herb, and the flower thereof falleth off, and the beauty of its appearance perisheth: even so will the rich man be blighted in his schemes.[d]

(i. 1–11.)

[a] Gr., *Jacobus*, or, *Jacob*.
[b] Or, *arguing*, or, *doubting*.
[c] Or, *argueth*, or, *doubteth*.
[d] Gr., *goings*.

Blessed is the man who endureth trial: because, when he hath been proved, he shall receive the crown of **Life** [a] which the Lord hath promised to those who love him. Let no one say, when he is being tempted, "I am tempted from God;" for God is not tempted by evil things, and he himself tempteth no one. But each man is tempted by his own undue desire, being drawn away and enticed by it. Then this desire, having conceived, giveth birth to sin; and the sin, when matured, bringeth forth death. Be not deceived, my beloved brethren.

EVERY good gift and every perfect bounty is from above, and cometh down from the Father of the stars, with whom there is not the least variation, or shade of change. Moved by his own purpose, he gave us birth by the word of truth, that we should be a kind of first-fruit of his creatures. Know this, my beloved brethren.

But let every man be quick to hear, slow to speak, slow to anger; for man's anger doth not work out God's righteousness. [b] Wherefore, putting away all impurity and overflow of wickedness, receive with meekness the implanted word, which hath power to save your souls. [c] And become doers of the Word, and not hearers merely, deluding yourselves. Because, if any one is a hearer of the Word and not a doer, he is like a man observing his natural face in a mirror; for he hath observed himself, and gone away, and presently forgotten what kind of man he was. But he that hath looked carefully for a perfect law — the law of liberty, and continued to do so, being not a forgetful hearer but a practical doer, this man shall be blessed in his doing.

If any one thinketh that he is religious, [d] while he doth not control his tongue, but deceiveth his own heart, that man's religion [e] is worthless. [f] Pure and stainless religion [g] before our God and Father is this: to care for orphans and widows in their affliction, and that one keep himself spotless from the world.

(i. 12–27.)

[a] Gr., *the Life.* [b] See note, p. 335. [c] Or, *lives.*
[d] Gr., *a worshiper.* [e] Gr., *worship.* [f] Gr., *empty.* [g] *Gr., worship.*

My brethren, do ye, while ye make distinction of persons, hold **the Faith** of our Lord Jesus Christ in honor? For if there cometh into your assembly a man with gold rings, in gorgeous apparel, and there cometh in also a poor man in soiled clothing, and ye have regard to him that weareth the gorgeous apparel, and say, "Sit thou here in a good place," and say to the poor man, "Stand thou there, or sit at my footstool," do ye not make distinctions within yourselves, and become discriminators for bad reasons?

Listen, my beloved brethren: hath not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which he hath promised to those who love him? But ye have slighted[a] the poor man. Do not the rich oppress you, and is it not they who drag you to the tribunals? Is it not they who revile the honorable Name by which ye are called? However, if ye fulfil the royal law according to the Writing, "**Thou shalt love thy neighbor as thyself,**" ye do well; but if ye make distinction of persons, ye commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, but shall fail in a single thing, he becometh liable for all. For the law that saith, "**Do not commit adultery,**" also saith, "**Do not commit murder.**" Now if thou dost not commit adultery, but dost commit murder, thou hast become a transgressor of law. So speak ye and so act, as those who are to be judged by a law of liberty. For judgment is pitiless to him who hath not shown pity: mercy boasteth itself over judgment.

What benefit is there, my brethren, if one say that he hath faith, but he hath not works? Can his faith save him? If a brother or sister be destitute, and in want of daily food, and one of you say to them, "Go in peace, warm yourselves and fill yourselves," but doth not give to them the necessaries of life, of what benefit is it? Even so, faith, if it hath not works, is dead in itself. But some one will say, "Thou hast faith, and I have works: show me thy faith apart from thy works, and I will show thee my faith by my works." Dost

[a] Gr., *dishonored.*

thou believe that God is One? thou doest well: the demons also believe this, and shudder. But art thou willing to know, O senseless [a] man, that the faith that is apart from works is worthless? [b] Was not Abraham our father made righteous by works, in having offered up his son Isaac upon the altar? Thou seest that faith wrought together with his works, and through the works his faith was made complete; and the Writing was fulfilled that said, "**And Abraham had faith in God, and it was accounted to him as toward [c] righteousness;**" and he was called, "**God's friend.**" Ye see that through works a man is made righteous, and not by [d] faith alone. And in like manner was not Rahab the harlot [e] made righteous through works, in having entertained the spies,[f] and sent them out by another way? For as the body apart from the spirit is dead, so also faith apart from its works is dead.

Do not many of you become teachers, my brethren; for we know that we shall receive severer judgment. For in many things we every one of us commit faults. If any one commit no fault in speech, the same is a complete man, able to control even the whole body. Now if we put the bits into the mouths of the horses, so that they may obey us, we indeed turn about their entire body. Observe also the ships, though they are so great, and are driven by violent winds, are yet turned about by a very small rudder, whither the impulse of the helmsman willeth. So also the tongue is a little member, but boasteth great things. Observe how small a fire inflameth how great a quantity of wood! And the tongue is a fire! As a world of iniquity the tongue is placed among our members; for it contaminateth the whole body, and setteth on fire the course [g] of life, and is set on fire by hell. For every kind [h] of wild beasts, and of birds, of reptiles, and of things in the sea, is tamed and hath been tamed by human skill; but the tongue no man hath power to tame

[a] Gr., *empty.* [b] Gr., *idle, not working.* [c] Or, *unto.*
[d] Gr., *from.* [e] Or, *innkeeper:* Gr., *vender.* [f] Gr., *messengers.*
[g] Or, *wheel.* [h] Gr., *nature.*

— a disorderly mischief! full of deadly poison! With it we bless the Lord and Father; and with it we curse men, who come into being in the likeness of God: out of the same mouth come forth blessing and cursing. My brethren, these things ought not so to be. Doth the spring send forth from the same opening sweet water and brackish? Can a fig-tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet.

WHO among you is wise and intelligent? Let him show, with modesty of wisdom, the results of his good manner of life. But if ye have bitter envying and rivalry in your heart, are ye not contemptuous and false in regard to the truth? This is not the wisdom that cometh down from above, but is earthly, animal, demoniacal; for where envying and rivalry are, there is disorder and every wicked deed. But the wisdom that is from above is first pure, then peaceable, gentle, easily persuaded, full of compassion and good fruits, not discordant, without hypocrisy. And a harvest of righteousness is sown by means of peace by those who practise peace.

WHENCE are contentions and quarrels among you? Are they not from your desires for pleasure that fight among themselves in your members? Ye desire, and possess not: ye commit murder and are envious, but can not obtain: ye quarrel and contend: ye have not, because ye do not ask: ye ask, and do not receive, because ye ask with bad intent, that ye may waste it in your pleasures. Ye vow-breakers,[a] do ye not know that the love of the world is enmity toward God? Whoever therefore is determined to be a lover of the world, maketh himself an enemy of God. Do ye think that the Writing saith untruthfully, **"He yearneth intensely for the spirit which he hath caused to dwell in us"?** Yet he bestoweth greater favor; for it saith, **"God setteth himself against the haughty, but he bestoweth favor upon the humble."** Subject yourselves, therefore, to God; but resist the Devil, and he will flee from you.

(iii. 9—iv. 7.)

[a] Gr., *adulteresses*.

Come near to God, and he will come near to you. Cleanse your hands, ye sinners! and purify your hearts, ye double-souls! Be miserable, and lament, and weep! let your laughter be turned into lamentation, and your joy into sadness! Humble yourselves before the Lord, and he will exalt you.

SPEAK not against one another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against law, and judgeth law; but if thou judgest law, thou art not a doer of law, but a judge. **One** is Lawgiver and Judge — he who hath power to save and to destroy. But thou — who art thou, that thou judgest thy neighbor?

COME now, ye that say, "To-day or to-morrow let us go to such a city, and spend a year there, and trade, and get gain," (since ye do not know how much of your life there will be on the morrow; for ye are like a fog, appearing for a short time and then disappearing,) instead of your saying, "If the Lord will, we shall live, and will do this or that." But now ye are boastful with your pretensions: all such boasting is wicked. To him, then, who knoweth to do what is good, and doeth it not, to him there is sin.

Come now, ye rich men, weep and howl on account of your miseries that are coming upon you. Your wealth hath rotted; and your robes have become moth-eaten. Your gold and your silver are completely rusted; and their rust will be for testimony against you, and will consume your bodies in the last days as if ye had treasured up fire. Behold, the wages of the laborers who have harvested your fields, that are kept back by you, cry out; and the cries of those who reaped have entered into the ears of the Lord of Hosts. Ye have lived in luxury on the earth, and feasted yourselves: ye have pampered your hearts as in a day of slaughter. Ye have condemned, ye have murdered the righteous: is he not arrayed against you?

Be patient, then, brethren, until the appearing of the Lord. Behold, the farmer waiteth for the precious fruit of the ground, and

is patient over it until it hath received the early and the late rain. Be ye also patient: keep your hearts firm: for the appearing of the Lord is near. Murmur[a] not against one another, brethren, lest ye be judged: behold, the Judge is standing before the doors. Take, brethren, for an example of suffering injury and of patience, the prophets who spoke in the name of the Lord. Behold, we deem those blessed, who have endured.[b] Ye have heard of the patience of Job, and have seen the result from the Lord, that the Lord is full of pity, and compassionate.

But before all things, my brethren, swear neither by the heaven, nor by the earth, nor by any other oath; but let your **Yes** be **Yes,** and your **No, No,** that ye fall not under condemnation.[c]

Is any one among you suffering ill-treatment? let him pray. Is any one joyful? let him sing to the harp. Is any one sick among you? let him call for the elders of the congregation; and let them pray for him, having anointed him with oil in the name of the Lord: and the prayer of faith will restore the sick, and the Lord will raise him up; and if he be one who hath committed sin, it will be forgiven[d] him.

Therefore confess your faults to one another, and pray for one another, so that ye may be healed. The prayer of a righteous man hath great power, for it is efficacious. Elijah was a man of like nature with us; and he prayed earnestly that it might not rain; and it rained not upon the land for three years and six months. And again he prayed; and the heaven gave rain, and the earth produced her fruit.

My brethren, if any one among you be led astray from the truth, and one turn him back, know ye that he who turneth a sinner back from the error of his way, will save his soul[e] from death, and will cover a multitude of sins.

(v. 8–20.)

[a] Gr., *groan.* [b] Or, *persevered.* [c] Or, *into hypocrisy.*
[d] Gr., *remitted.* [e] Or, *life.*

FIRST LETTER

OF

PETER

PETER, an apostle of Jesus Christ, to the chosen ones who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia, chosen in accordance with the foreknowledge of God the Father, in holiness [a] of spirit, unto obedience and sprinkling of the blood of Jesus Christ: Joy and peace be multiplied to you.

BLESSED be [b] the God and Father of our Lord Jesus Christ, who in accordance with his great mercy regenerated us unto a hope that is a living one through the resurrection of Jesus Christ from the dead, for an inheritance that is imperishable and unstained and unfading, kept in the heavens for us who are guarded by the power of God through faith unto a salvation ready to be revealed in the last time. And in this ye are exulting, although now for a little while from necessity ye are grieved by manifold trials, in order that the proving of your faith (which is far more precious than gold, that perisheth though tested by fire) may be found to be unto praise and glory and honor at the revealing of Jesus Christ: whom, though ye have not seen, ye love; and in whom ye have faith, though ye do not now see him: and ye exult with joy unutterable and full of glo-

[a] Or, *consecration.* [b] Or, *is.*

rying, since ye are obtaining the result of your faith — the salvation of your souls.

Concerning this salvation the prophets who prophesied concerning the blessing that should come to you, inquired and searched earnestly; for they searched as to whom or what time the Spirit of Christ that was in them pointed to, when it testified beforehand the sufferings that should come upon an **Anointed One,**[a] and the glories that should follow them. And it was revealed to them, that not for themselves only, but for you, were they administering these things, which have now been announced to you by those who declared to you the **Good-tidings,** with the Holy Spirit sent forth from heaven: into which things angels earnestly desire to examine.

Wherefore, having girded up the loins of your mind, and being entirely sober, set your hope on the blessing brought to you by the revealing of Jesus Christ: as children of obedience, not conforming yourselves to your former desires while in your ignorance; but on the contrary, do ye yourselves become holy in all your conduct, like the Holy One who called you: for it is written, **"Ye shall be holy,**[b] **because I am holy."** And since ye call on him as Father who judgeth impartially in accordance with one's doing, conduct yourselves in fear for the time of your sojourn: recognizing that ye have been redeemed, not with perishable things — silver or gold, from your foolish[c] mode of life inherited from your fathers, but with precious blood as of a lamb without blemish and without spot — that of Christ: who was indeed foreknown before the foundation of the world, but hath been revealed at the end[d] of the times on account of you who through him have faith in God who raised him from the dead and gave him honor; so that your faith and hope may be toward God.

Having purified your souls[e] by obedience to the truth unto unfeigned brotherly love from the heart, love one another intently, as those who have been born again,[f] not from perishable seed but im-

[a] Gr., *Christ:* Heb., *Messiah.* [b] Or, *Be ye holy.* [c] Gr., *empty.*
[d] Or, *consummation.* [e] Or, *lives.* [f] Or, *from above.*

perishable, through the word of a Living God and an abiding one. For: "**All flesh is like grass, and all its glory like a flower of grass: the grass is dried up, and the flower falleth off; but the word of the Lord continueth forever.**" And this is the word of the **Good-tidings** which was declared to you.

THEREFORE put away every kind of wickedness, and all deceit and hypocrisy and envyings, and all calumnies; and, like new-born babes, earnestly desire the spiritual[a] unadulterated milk, so that by means of it ye may grow unto salvation, since ye have tasted that the Lord is kind: coming to whom as a living stone, (rejected indeed by men, but with God, chosen, honored,) ye yourselves also as living stones are being built up a spiritual house, so that a holy priesthood may offer spiritual sacrifices most acceptable to God through Jesus Christ. For it is contained in the Writing: "**Behold, I lay in Zion a stone chosen to be the honored head of the corner; and he who putteth his trust in it shall never be made ashamed.**"

For you, then, who believe, is the honor; but for those who believe not, "**the stone which the builders rejected hath come to be at the head of the corner,**" and a stone of stumbling and a rock of offending; for they stumble because they are disobedient to the Word: and to this indeed they were appointed.

But ye are a chosen race, a kingly priesthood, a holy nation, a people for possession; so that ye may proclaim the excellencies of him who called you out of darkness into his wonderful light: ye who once were not a people, but are now God's people; who did not receive mercy, but now have received mercy.

BELOVED, I entreat you, as sojourners and travelers, to keep yourselves from undue fleshly appetites, for they war against the soul: keeping your behavior honorable among the Gentiles; so that, while they are speaking against you as evil-doers, they may, from

[a] Or, *rational*, i.e., *adapted to the spiritual nature.*

your good deeds which they observe, glorify God in the day of investigation.

Be subject to every human institution for the Lord's sake: whether it be to the king as supreme; or to governors, as those sent by him for the punishment of evil-doers and the commendation of those who do well: (for so is the will of God, that by right-doing ye should muzzle the ignorance of senseless men:) as free, yet not possessing freedom as a pretext for wickedness, but on the contrary as God's servants. Honor all men: love the brotherhood: fear God: honor the king.

Let the house-servants be subject to their masters [a] with all fear: not only to the kind and reasonable, but also to those who are harsh. For this is a cause of joy, if on account of a godly conscience one endure griefs, suffering unjustly. For what ground of praise is there, if when ye commit a fault and are punished [b] for it, ye are patient? But if ye are patient when ye do well and suffer for it, this is pleasing to God. For to this ye were called; because even Christ suffered in your behalf, leaving behind him a pattern, in order that ye should follow in his tracks; for he committed no sin, nor was any deceit found in his mouth. When he was reviled, he did not revile in turn: when he suffered, he did not threaten; but he committed his cause to him who judgeth righteously. He himself bore our sins in his own body upon the cross,[c] in order that we, having become separated from our sins, should be alive to righteousness; for by his bruise ye have been healed. For ye were wandering like sheep; but ye have now returned to the Shepherd and Guardian of your souls.

In like manner, let wives be subject to their own husbands; so that, if any are not obedient to the Word, they may without the Word be gained by the manner of life of their wives, having observed their modest behavior united with fear. And let their adorning be not the outside adorning of braiding the hair and of wearing jewels of gold or of putting on of robes; but on the con-

[a] Gr., *despots*. [b] Gr., *cuffed*. [c] Gr., *tree*, or, *wood*.

trary, let it be the hidden man of the heart, in the imperishable adornment of a quiet and gentle spirit, which is very precious in the sight of God. For in this manner indeed the holy women of old who trusted in God adorned themselves, and were subject to their own husbands; as Sarah obeyed Abraham, calling him Master; whose children ye will prove yourselves to be [a] by doing well and not being at all terrified.

In like manner, let the husbands dwell with their wives in accordance with knowledge, bestowing honor upon woman as upon a frailer [b] vessel; as being also fellow-heirs of the gift of life: in order that ye may not be hindered in your prayers.

To sum up: Let all live in harmony, sympathetic, with brotherly love, tender-hearted, humble-minded, not returning evil for evil, or abuse for abuse, but on the contrary invoking blessings; for to this ye were called, that ye might inherit blessing. For: **"He that desireth to enjoy life and see good days, let him keep his tongue from what is evil, and his lips from speaking deceit; and let him turn away from the evil and do the good: let him seek peace, and follow after it. Because the eyes of the Lord are upon the righteous, and his ears toward their prayer; but the face of the Lord is against those who practise evil things."**

And who is he that will harm you, if ye are found to be zealous for what is good! But even if ye should suffer on account of righteousness, ye are blessed: and be not afraid of them, nor be disturbed; but hallow the Christ as Lord [c] in your hearts; and be always ready with an answer to every one that asketh you a reason for the hope that is in you, yet with meekness and deference.

And keep a good conscience; so that, when ye are slandered, those who revile your good manner of life in Christ may be put to shame. For it is a better thing, if God so willeth it, that ye suffer as well-doers than as evil-doers. Because even Christ suffered once for all on account of sins, a righteous one on behalf of the un-

[a] Or, *will have become.* [b] Or, *more delicate.* [c] Or, *Master.*

righteous, in order that he might bring us to God; being put to death indeed in body, but kept alive in spirit: at which time also he went and made proclamation to the spirits in prison, who were disobedient long ago, when the forbearance of God waited patiently in the days of Noah, while the ark was being constructed, by which a few (that is, eight) lives were carried safely through water: the antitype of which — baptism — now saveth you, (not that of the body, the putting off of uncleanness, but the demand of a good conscience toward God,) through the resurrection of Jesus Christ; who is at the right hand of God, having gone into heaven: angels and authorities and powers having been made subject to him.

THEREFORE, as Christ suffered in the body, do ye also arm yourselves with the same intent, (for he that hath suffered in the body hath ceased from sin,) so as not to live the remaining time in your body for the desires of men but for the will of God. For the time that is past hath been enough for working the desire of the Gentiles, for living in wantonness, passions, drunkenness, revelings, carousings, and wicked [a] idolatries: while they think it strange that ye do not run with them into the same flood of profligacy, speaking evil of you —those who will render an account to him who is qualified [b] to judge the living and the dead. For to this end were the **Good-tidings** proclaimed even to the dead, that they might be judged as regards men in the body, but might live as regards God in the spirit.

Now the consummation of all things is at hand. Be ye therefore self-controlled, and be sober for prayer: before all things having intense love for one another; for, **"Love covereth up a multitude of faults."**

Be hospitable to one another without grumbling: as each one hath received a bounty, administer it to one another as good stewards of the manifold bounty of God.

If any one speak, let him do it as speaking utterances of God.

(iii. 19—iv. 11.)

[a] Or, *lawless.* [b] Or, *prepared.*

If any one serve as deacon, let him do it as from the ability which God supplieth: so that in all things God may be glorified through Jesus Christ: to whom be the glory and the dominion unto the ages of the ages: **Amen.**

BELOVED, be not surprised at the persecution[a] that is among you, that is taking place to test you, as if a strange thing were happening to you: but, as far as ye are partakers of the sufferings of the Christ, rejoice; in order that, at the revelation of his glory, ye may again rejoice, with exultation. If ye are reproached on account of Christ's name, ye are blessed; because the Spirit of glory, even that of God, resteth upon you.

Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a meddler in the affairs of others; but if any one suffer as a **Christian,** let him not be ashamed, but let him give praise to God for this name. For it is a time for judgment to begin at the house of God; and if it be first with us, what will be the end of those who have not faith in the **Good-tidings** of God? And, **"If the righteous man is hardly saved, where shall the ungodly and sinful one appear?"** So then, let those who suffer in accordance with the will of God commit their souls[b] to a faithful Creator by well-doing.

Therefore I exhort the elders among you, (since I am a fellow elder, and a witness of the sufferings of the Christ, and also a sharer of the glory that is about to be revealed,) Tend the flock of God that is with you, not from compulsion, but from choice; not sordidly, but heartily;[c] nor as domineering over your charge, but as making yourselves models to the flock. And when the Chief Shepherd shall be revealed, ye shall receive the unfading crown of glory.

In like manner, ye younger men, be subject to the older ones. And let all of you gird yourselves with humility toward one another: for, **"God setteth himself against the haughty, but showeth favor to the humble."** Humble yourselves, therefore, under the

[a] Gr., *burning*. [b] Or, *lives*. [c] Or, *zealously*.

mighty hand of God, that he may exalt you in due time: and cast all your anxiety upon him, for he careth for you.

Keep sober: keep watchful: for your adversary, the Devil, like a roaring lion, is walking about, seeking to devour[a] you: against whom stand firm in **the Faith,** for ye know that the same kind of afflictions are being accomplished upon your brethren who are in the world. And the God of all blessing, who called you unto his eternal glory through Christ, after ye have suffered for a little time, will himself complete,[b] establish, strengthen you. To him be the dominion unto the ages: **Amen.**

By Silvanus our faithful brother (as I consider him) I have written to you briefly, exhorting, and testifying that this is the true loving-favor of God into which ye have come to stand.

The congregation that is in Babylon, chosen together with you, saluteth you: also Mark my son.

Salute one another with a kiss of love.

Peace be unto you all who are in Christ.

(v. 7–14.)

[a] Gr., *swallow.*

[b] Or, *adjust, put in order, train thoroughly.*

SECOND LETTER

OF

PETER

SIMON PETER, a servant and an apostle of Jesus Christ, to those who have obtained an equally precious faith with us through the righteousness of our God and of our Savior Jesus Christ: Joy and peace be multiplied to you, with a full knowledge of God and of our Lord Jesus: since his divine power hath bestowed upon us all things that tend toward life and true piety, through the clear knowledge of him who called us by his own majesty and excellence, through which he hath bestowed upon us his precious and exceeding great promises, in order that by means of these ye may become sharers of a divine nature, having escaped from the corruption that is in the world through inordinate passion.

And to this same end bring in also all earnestness; and with your faith supply manliness; and with manliness, knowledge; and with knowledge, self-control; and with self-control, stedfastness; and with stedfastness, true piety; and with piety, brotherly kindness; and with brotherly kindness, love. For if these continue to be present in you, and are abundant, they cause you to be neither slothful nor unfruitful toward the full knowledge of our Lord Jesus Christ. But in so far as these things are wanting, a man is blind, near-sighted, forgetful of the cleansing from his former sins. Wherefore, brethren, be more earnest to make sure your calling[a]

(i. 1–10.)

[a] Or, *invitation.*

and choosing; for while doing these things ye will never stumble; and thus the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be bestowed upon you fully and richly.

Wherefore I intend to remind you of these things continually, although ye know and are established in the truth which ye have; for I think it right, as long as I am in this habitation, to stimulate you by reminding you, since I know that the putting off of my habitation is very near, even as our Lord Jesus Christ hath made known to me. And indeed I shall be continually anxious to have you keep these things in memory after my departure.

For it was not in pursuance of ingenious fictions that we made known to you the power and the appearing of our Lord Jesus Christ; but because we had been spectators of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the majestic glory, "**This is my Son, my Beloved, in whom I have delight:**" and this voice we ourselves heard out of heaven, when we were with him on the holy mount. And we have a prophetic word more certain than that; to which ye do well to take heed as to a lamp shining in a neglected place, until the day dawn, and the morning-star arise in your hearts: understanding this first of all, that no prophecy of the Writing came of one's own interpreting, for prophecy was never brought by the will of man; but men spoke from God, being led by the Holy Spirit.[a]

BUT there have been also false prophets among the people, as also there will be false teachers among you; and they will stealthily introduce destructive heresies, even disowning the Master[b] who bought them, bringing upon themselves speedy destruction. And many will follow their dissolute ways; and through them **the Way** of the truth will be brought into reproach. And in their eagerness for advantage they will with their fabrications make merchandise of you:— men whose judgment made long ago delayeth not, and whose destruction sleepeth not.

(i. 11—ii. 3.)

[a] Or, *a holy spirit.* [b] Gr., *Despot.*

For since God did not spare sinning angels, but cast them into the infernal regions, and consigned them to pits of gloom (being reserved for judgment); and since he did not spare the ancient world, but preserved Noah a herald of righteousness, with seven others, bringing a flood upon the world of ungodly ones; and since he passed sentence upon the cities of Sodom and Gomorrah, and turned them to ashes, making them an example to those who should live in an ungodly manner, and rescued righteous Lot, who was harassed by the behavior of those who were unrestrained in their profligacy (for that righteous man, dwelling among them, in seeing and hearing, tormented his righteous soul day after day with their lawless doings); — then the Lord knoweth how to rescue the godly from trial, and to reserve the unrighteous for the day of judgment to be punished: but especially those who follow bodily appetite, with eager desire for what is defiling, and despise authority. Daring, arrogant, they do not fear dignities: revilers, even while angels, though superior in might and power, do not bring a reviling accusation against others before the Lord. But these, like irrational animals born by nature for capture and destruction, speaking evil in regard to things of which they are ignorant, shall utterly perish in [a] their own corruption, suffering injury as the wages of injury. They are such as esteem as a delight the indulgence that is but for a day: they are spots and blemishes, reveling in their sensualities while they are feasting together: having eyes full of an adulteress, being such as can not be stopped from sin. They entice unstable souls: they have a heart thoroughly trained in inordinate desire: they are children of cursing: forsaking a straight path, they have gone astray, following the path of Balaam the son of Beor, who loved the wages of iniquity, and who had as a reprover of his transgression a dumb ass that spoke with human speech, and checked the folly [b] of the prophet.

These men are fountains without water, and mists driven by a tempest, for whom the gloom of the darkness is reserved. For, ut-

[a] Or, *through.* [b] Or, *unreason.*

tering pompous words of folly, they entice, through the bodily appetites, by their dissoluteness, those who had almost escaped from those who live in error; promising them freedom, while they themselves continue to be slaves of corruption: (for, by whatever thing a man is vanquished, to that he is enslaved.) For if, after having escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again intangled in these things and vanquished, the latter things have become worse with them than the former. For it would have been better for them not to have known the Way of righteousness, than, having known it, to turn back from the holy commandment delivered to them. It hath happened to them according to the true proverb: **"The dog hath turned back to his own vomit, and the swine that had been washed to wallowing in the mud."**

THIS is now, beloved, the second letter that I am writing to you: in both of which I am seeking to arouse your sincere minds, by reminding you to remember the words which were formerly spoken by the holy prophets, and the commandment of our Lord and Savior through his apostles: knowing this fact, that in the latter days scoffers will come, behaving in accordance with their own inordinate passions, and saying, "Where is the promise of his appearing? for from the day when the fathers fell asleep, all things continue as they have been from the beginning of the creation." For they are willing to forget this, that by the word of God there were heavens from of old; also earth, made firm out of water and by means of water, by which the order of things that then was, being overflowed by water, perished; but the heavens and earth that now are, have been by the same word stored up with fire, being preserved for the day of judgment and destruction of ungodly men.

But, beloved, do not allow yourselves to forget this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not tardy concerning his promise, as some estimate tardiness: on the contrary, he is forbearing toward you, not wishing that any should perish, but that all should come to

repentance. But the day of the Lord will come like a thief; when the heavens [a] will pass along with a rushing sound, and the elements becoming intensely hot will be let loose, and earth [b] and the works that are upon it will be burned.

Since all these things are thus to be broken up, what kind of persons ought ye to be, in holy living and true piety, while ye are expecting and earnestly desiring the coming of the day of God, when the heavens being on fire will be broken up, and the elements becoming intensely hot will be melted? Yet, in accordance with his promise, we expect new [c] heavens and a new [c] earth, in which righteousness dwelleth.

Wherefore, beloved, since ye expect these things, make earnest effort to be found by him in peace, spotless and blameless. And consider the long-suffering of our Lord to be salvation: even as indeed our beloved brother Paul hath written to you, in accordance with the wisdom given to him; as indeed he hath written in all his letters, speaking in them concerning these things: in which letters are some things difficult to understand, which the unlearned and unstable distort (as they do also the rest of the Writings) to their own destruction.

Do ye, therefore, beloved, since ye know beforehand, be on your guard, lest, being carried away by the error of the lawless, ye fall from your own stability. But continue ye to grow in the grace and knowledge of our Lord and Savior Jesus Christ: to whom be the glory, both now and forever.[d]

(iii. 10–18.)

[a] Or, *atmosphere.* [b] Or, *land.* [c] Or, *renewed.*

[d] Gr., *unto the day of eternity.*

GENERAL LETTER

OF

JOHN

THAT which was from the first, that which we have heard, that which we have seen with our eyes, that which we have looked upon [a] and our hands have handled, concerning the word of Life; [b] (for Life [b] hath been brought to light, and we have seen and do testify and declare to you **the Life,** the **Eternal Life,** which was with the Father and was revealed to us;) — that which we have seen and heard we announce to you also, so that ye also may have fellowship with us: (and, indeed, fellowship with us, is fellowship with the Father and with his Son Jesus Christ.) And we write these things in order that our joy may be made complete.

AND this is the message which we have heard from him, and repeat to you, that God is Light, and in him there is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we speak falsely, and do not tell the truth: but if we walk in the light, as he is in the light, we have fellowship with him, and he with us, and the blood of Jesus Christ his Son purifieth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to put the sins away from us; and he will purify us from

[a] Or, *examined, contemplated.* [b] Gr., *the Life.*

all unrighteousness. If we say that we have not sinned, we are making him a liar, and his word is not in us.

My dear children, I am writing these things to you in order that ye may not sin. But if any one have sinned, we have a Helper near the Father — **Jesus Christ — a Righteous One:** and he himself is a propitiation on account of[a] our sins; and not on account of[a] ours only, but also on account of[a] those of the whole world. And by this we know that we have come to know him, if we keep his commandments. He that saith, "I know him," and doth not keep his commandments, is a liar, and the truth is not in him. But whosoever keepeth his word, in him the love of God hath truly been made complete. By this we know that we are in him: he that saith that he dwelleth in him, ought himself also to be walking even as he walked.

Beloved, I am writing no new commandment to you, but an old commandment which ye have had from the first: this old commandment is the word which ye have heard. Again, I do write a new commandment to you — that which is real in him and in you, because the darkness is passing away, and the real light is already shining. He that saith he is in the light, and hateth his brother, is in the darkness until now. He that loveth his brother dwelleth in the light; and in that is no stumbling. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he is going, because the darkness hath blinded his eyes.

I am writing to you, dear children, because your sins are put away from you through his name. I am writing to you, fathers, because ye have come to know him who was from the beginning. I am writing to you, young men, because ye have vanquished the Wicked One.

I have written to you, dear children, because ye have come to know the Father. I have written to you, fathers, because ye have come to know him who was from the beginning. I have written to

[a] Or, *concerning, in respect to.*

you, young men, because ye are strong, and the Word dwelleth in you, and ye have vanquished the Wicked One.

LOVE not the world, nor the things that are in the world. If any one loveth the world, the love of the Father is not in him. For everything that is in the world,— the desire of the flesh, and the desire of the eyes, and the ostentation of life,— is not from the Father, but from the world. And the world is passing away, also its desire; but he that doeth the will of God continueth forever.

Dear children, the latter time is come: and even as ye have heard that an Antichrist is coming, so already there are many Antichrists; from which we know that it is the latter time. They went out from among us, but they were not of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be clearly shown that not all belong to us. But ye have an anointing from the Holy One.

KNOW all of you, that I have not been writing to you because ye do not know the truth, but because ye do know it, and that no falsehood is from the truth. Who is the liar, if not he that denieth that Jesus is the Messiah? [a] This one is the Antichrist, he that disowneth the Father and the Son. Whoever disowneth the Son, neither doth he have the Father: he that acknowledgeth the Son, hath the Father also. Let that dwell in you which ye have been hearing from the first. If that which ye have been hearing from the first dwell in you, ye shall also dwell in the Son and in the Father. And this is the promise which he hath promised you — **the Life,** the **Eternal Life.**

I have written [b] these things to you on account of those who are seeking to lead you astray. And as to you, the anointing which ye received from him remaineth in you, and ye have no need that any one should teach you: but as this anointing of his teacheth you concerning all things, so it is real, and is not a falsehood; and as it hath taught you, do ye continue in him.

(ii. 15–27.)

[a] Gr., *Christ.* [b] Or, *am writing.*

And now, dear children, continue in him: so that, if he should appear, we may have courage, and not shrink with shame from him at his appearing. Since ye know that he is righteous, ye know that every one who worketh righteousness hath been born from him.

YE see what kind of love the Father hath bestowed upon us, that we should be called children of God; and we are. For this reason the world doth not know us, because it hath not known him. Beloved, we are now children of God; and it hath not yet been made clear what we shall be. We do know, that if he shall be manifested, we shall be like him, because we shall see him even as he is. And every one who hath this hope toward [a] him, purifieth himself even as he is pure. Every one who doeth sin, doeth also lawlessness; for sin is lawlessness. And ye know that he was manifested in order that he should take away sins; and sin is not in him. Whoever dwelleth in him doth not sin: whoever sinneth, hath not seen him, nor hath he known him.

Dear children, let no one deceive [b] you. He that worketh righteousness is righteous, even as he is righteous: he that practiseth sin is of the Devil, for the Devil is a sinner from the first. For this purpose the **Son of God** was manifested, that he might destroy the works of the Devil. Whoever hath been born from God doth not practise sin, because his seed dwelleth in him; and he can not sin, because he hath been born from God. By this the children of God and the children of the Devil are evident; for whoever doth not practise righteousness is not of God, neither he that doth not love his brother. For this is the message which ye have been hearing from the first, that we should love one another; and not be like Cain, who was of the Wicked One, and killed his brother. And for what cause did he kill him? Because his own doings were wicked, and his brother's righteous.

Do not wonder, brethren, if the world hateth you. We know that

[a] Or, *upon*. [b] Or, *mislead*.

we have passed out of death into life, because we love the brethren. He that doth not love, continueth in death. Whoever hateth his brother, is a murderer; and ye know that no murderer hath Life Eternal dwelling in him. By this we have come to understand love, because he laid down his life on our behalf; and we ought to lay down our lives on behalf of the brethren. But whoever hath this world's possessions,[a] and seeth that his brother is in need, and shutteth up his pity from him, how doth the love of God dwell in him?

Dear children, let us not love with word merely, nor with the tongue, but in act and in truth. In this way we shall know that we are of the truth; and we shall render our heart confident before him in regard to whatever our heart may accuse us; because God is greater than our heart, and knoweth all things. Beloved, if our heart do not accuse us, we have boldness toward God, and we receive from him whatever we ask, because we keep his commandments and do the things that are pleasing in his sight. And this is his commandment, that we should trust in the name of his Son Jesus Christ, and love one another, as he hath given us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And by this we know that he dwelleth in us, from the Spirit[b] which he hath given us.

Beloved, believe not every spirit: but test the spirits whether they are from God; for many false prophets have gone out into the world. In this way ye recognize the spirit that is from God: every spirit that acknowledgeth Jesus Christ come in the flesh, is from God; but every spirit that doth not acknowledge Jesus is not from God: and this is the spirit of the Antichrist, of which ye have heard that it cometh; and it is now already in the world.

Ye are of God, dear children, and have gained the victory over them, because he that is in you is greater than he that is in the world. They are of the world; therefore they speak as of the world; and the world listeneth to them. We are of God: he that knoweth[c] God listeneth to us: he that is not of God doth not listen

[a] Gr., *means of living.* [b] Or, *spirit.* [c] Or, *is acquainted with.*

to us. From this we recognize the spirit of truth and the spirit of error.

BELOVED, let us love one another; for love is of God; and every one that loveth hath been born from God, and knoweth [a] God. He that is not loving, hath not known God; because God is **Love.** By this was the love of God clearly shown in us, that God sent his **Son** — the **Only Begotten,** into the world, in order that we might have life through him. In this is love: not that we loved God, but that he loved us, and sent his Son as a propitiation on account of our sins.

Beloved, since God so loved us, we also ought to love one another. No one hath ever looked upon God. If we love one another, God dwelleth in us, and the love of him is made complete in us. By this we know that we dwell in him and he in us, because he hath given us of his Spirit.[b] And we have observed and are testifying, that the Father hath sent the Son as the Savior of the world. Whoever shall acknowledge that Jesus Christ is the **Son of God,** God dwelleth in him, and he in God. And we have come to understand and to trust in the love that God hath to us. God is **Love:** and he that dwelleth in love dwelleth in God, and God dwelleth in him.

In this way hath love been made complete with us, in order that we may have courage in the day of judgment; because, even as he is, so are we also in this world. Fear is not in love: on the contrary, complete love casteth out fear, because fear implieth punishment; and he that feareth hath not been made complete in love. We ourselves love, because he first loved us. If one say, "I love God," and hateth his brother, he is a liar; for he that doth not love his brother, whom he hath seen, can not love God, whom he hath not seen. And we have this commandment from him, that he who loveth God should love his brother also.

WHOSOEVER believeth that Jesus is the **Messiah,** hath been born

[a] Or, *is acquainted with.* [b] Or, *spirit.*

from God; and whoever loveth him that begat, loveth him that was born from him. By this we know that we love the children of God, when we love God and do what he commandeth. For this is the love of God, that we keep his commandments; and his commandments are not burdensome. For whoever hath been born from God is victorious over the world; and this is the victor that hath gained the victory over the world — our faith. And who is it that is victorious over the world, if not he that believeth that Jesus is the **Son of God?**

This is the one who came by water and by blood — **Jesus Christ:** not by the water only, but by the water and by the blood. And the Spirit is the one who testifieth, because the Spirit is the Truth. For there are three that testify,— the Spirit, and the water, and the blood; and these three are for the one thing.

Since we receive the testimony of men, the testimony of God is of greater weight; for this is the testimony of God, that he hath testified concerning his Son. He that believeth on the **Son of God** hath the testimony within himself: he that hath not faith in God hath made him a liar, because he hath not believed in the testimony which God hath testified concerning his Son. And this is the testimony, that God hath given to us Life Eternal, and this life is through his Son. He that hath **the Son** hath the Life; and he that hath not the **Son of God** hath not the Life.

I HAVE written these things to you who believe on the name of the **Son of God,** in order that ye may know that ye have life — Life Eternal. And this is the confidence that we have toward him, that, if we ask anything agreeably to his will, he heareth us; and since we know that he heareth us in regard to whatever we ask, we know that we have the requests which we asked from him. If any one seeth his brother committing a sin not unto death, he shall ask, and he will give him life — that is, to those who commit sins not unto death. There is sin unto death: concerning this I do not say that he should ask. All unrighteousness is sin; and there is sin not unto death.

We know that whoever hath been born from God doth not sin; but **He** that was born from God keepeth him, and the Wicked One doth not touch him. We know that we are of God; but the whole world is lying in the Wicked One. And we know that the **Son of God** hath come, and hath given to us discernment, in order that we might know the **True**[a] **One**; and we are in the **True**[a] **One** — in his Son Jesus Christ. This is the **True God,** and **Life Eternal.**

Dear children, guard yourselves from idols.

(v. 18–21.)

[a] Or, *real*, or, *genuine*.

LETTER OF JOHN

TO

KYRIA

THE Senior[a] to the esteemed[b] Kyria and her children, whom I truly love; and not I only, but also all who know the truth, for the sake of the truth that dwelleth in us and will be with us forever: Joy, mercy, peace, shall be with us, from God the Father, and from Jesus Christ the Son of the Father, in truth and love.

I AM rejoicing exceedingly, because I have found some of thy children walking in truth, even as we received commandment from the Father. And now I entreat thee, Kyria, (not as if I were writing to thee a new commandment, but what we have had from the first,) that we should love one another. And this is love, that we should walk in accordance with his commandments. This is the commandment, even as ye have heard from the first, that ye should walk in it. For many deceivers have gone forth into the world — those who do not acknowledge Jesus Christ come in the flesh. Such a one is a deceiver and an Antichrist.

Look to yourselves, that ye do not lose what ye have earned, but that ye receive full wages.

Whoever seeketh to take the lead, and doth not continue in the Teaching of the Christ, hath not God: he that continueth in the

[a] Or, *the elder*, or, *the aged man.* [b] Gr., *chosen.*

Teaching, the same hath both the Father and the Son. If any one cometh to you, and doth not bring this Teaching, receive him not into your house, and say not to him, **Welcome**; for he that saith to him, **Welcome,** shareth in his wicked doings.

As I have many things to write to you, I am not inclined to do it with paper and ink; but I am hoping to be present with you, and to talk mouth to mouth, that your joy may be made full.

The children of thy esteemed sister [a] salute thee.

(10–13.)

[a] Or, *thy sister Electa.*

LETTER OF JOHN

TO

GAIUS

THE Senior[a] to Gaius the beloved, whom I truly love.

BELOVED, I pray that thou mayest prosper in all things, and be in health, even as thy soul prospereth. For I rejoiced exceedingly, when brethren came and testified to thy sincerity,[b] even how thou art walking in the truth. I have no greater joy than this, to hear that my children are walking in the truth.

Beloved, thou art doing a thing appropriate to **the Faith,** whatever thou doest for those who are brethren, (and strangers besides,) who have testified to thy kindness before the congregation. And thou wilt do well to set them forward on their journey worthily of God; for they have gone forth on account of **the Name,** taking nothing from the Gentiles. We ought therefore to entertain such persons, so that we may be fellow-workers for the truth.

I have written something to the church; but Diotrephes, who is fond of being first among them, doth not admit our authority. Therefore, if I come, I will remember his deeds which he doeth, falsely accusing us with wicked speeches; and not content with these, he doth not himself welcome the brethren, but he forbiddeth those who would, and turneth them out of the church.[c]

(1–10.)

[a] Or, *the elder*, or, *the aged man.* [b] Gr., *truth*, or, *trueness.*
[c] The assembly of believers.

Beloved, do not imitate what is bad, but what is good. He that doeth good is of God: he that doeth evil hath not seen God.

Testimony in favor of Demetrius is given by all, even by the truth itself; and we also testify; and thou knowest that our testimony is true.

I HAD many things to write to thee: but I will not write to thee with ink and pen; for I am hoping to see thee very soon, and we will talk mouth to mouth.

Peace to thee.

The friends salute thee.

Salute the friends by name.

(11–14.)

LETTER

OF

JUDAS

JUDAS,[a] a servant of Jesus Christ, (and brother of James,[b]) to those who are beloved in God the Father, and kept for[c] Jesus Christ—the called ones: Mercy, and peace, and love, be multiplied to you.

BELOVED, while taking all pains to write to you concerning our common salvation, I found it was necessary to write to you, exhorting you to strive earnestly for **the Faith** that was once for all delivered to the saints. For certain men have come in stealthily, (who were designated of old for this condemnation,) ungodly men, who turn the grace[d] of our God into profligacy, and disown the only Master[e] — even our Lord Jesus Christ.

Now I wish to remind you, (though ye knew it all before,) that the Lord, having rescued a people out of the land of Egypt, afterward destroyed those who were unbelieving. And angels who kept not their high station, but left their proper dwelling-place, he hath kept in the prison of the underworld, under darkness, for the judgment of the **great day.** Just as Sodom and Gomorrah and the cities around them, in a similar manner with these, having given them-

[a] Or, *Judah.* [b] Gr., *Jacobus, Jacob.* [c] Or, *by.*
[d] Or, *favor, kindness.* [e] Gr., *Despot.*

selves up to unchastity, and going after flesh of a different nature, are presented as an example, suffering punishment by eternal fire.

Nevertheless, these dreamers also, in a similar manner, not only defile the body, but disregard authority, and speak evil of dignities.[a] Yet Michael the Archangel, when disputing with the Devil he argued concerning the body of Moses, did not undertake to impose a sentence upon him for evil-speaking, but said, "The Lord reprove thee." But these men speak evil of things of which they know nothing; and such things as they know naturally, like irrational animals, in these they corrupt themselves.

Wo to them! for they have gone in the way of Cain, and have rushed on in the wrong path of Balaam for wages, and have destroyed themselves by the rebellion[b] of Korah. These are sharp rocks in your love-feasts when they feast with you, fearlessly pasturing themselves; waterless clouds driven along by winds; leafless and fruitless trees, twice dead, uprooted; untamed waves of the sea, foaming with their shameful deeds; wandering stars, for whom hath been reserved the gloom of the darkness forever.

And Enoch, the seventh from Adam, prophesied to such, saying:

"Behold, the Lord hath come with his holy myriads,[c] to execute judgment upon all, and to convict all the ungodly concerning all their deeds of ungodliness which they have committed, and concerning all the hard things which they have spoken against him — sinful men! ungodly!"

These are murmurers, complainers, living in accordance with their own evil desires: their mouth speaketh pompous things; and they regard persons for the sake of advantage.

But, beloved, remember the words that have been spoken before by the apostles of our Lord Jesus Christ: that they said to you, **"In the latter time there will be scoffers, living in accordance with their own evil and ungodly desires."** Such are they who cause divisions,— animal, not possessing the Spirit.

But do ye, beloved, building up yourselves in your most holy

[a] Or, *reputations.* [b] Gr., *contradiction.* [c] *Tens of thousands.*

faith, praying in the Holy Spirit,[a] keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Life Eternal.

Also, convince some who are in doubt, and save them, snatching them from the fire.[b] Have mercy upon others with fear, hating even the garment defiled by the flesh.

Now to him who hath power to keep you from stumbling, and to set you faultless in the presence of his glory, with exultation,— to God alone, our Savior through Jesus Christ our Lord,— are glory, majesty, dominion, and authority, before every age, and now, and unto all the ages: **Amen.**

(21–25.)

[a] Or, *with holy spirit.* [b] The Greek of this passage is very uncertain.

REVELATION

OF

JOHN

A REVELATION [a] of Jesus Christ, which God gave to him, to show to his servants things which must soon come to pass: and he sent and declared it by his messenger [b] to his servant John, who hath been a witness to the word of God and the testimony of Jesus Christ — whatever he saw. Blessed is he that understandeth, and those who listen to the words of the prophecy, and attend to what is written therein; for the time is near.

JOHN to the seven churches that are in Asia: Joy to you, and peace, from Him who is and who was and who shall be; [c] and from the seven spirits which are before his throne; and from Jesus Christ, the trustworthy Witness, the first-born of the dead, and the ruler [d] of the kings of the earth. To him who loved us, and freed us from our sins by his blood, and hath made us to be a kingdom, as priests to God even his Father,— to him be [e] the glory and the dominion unto the ages: **Amen.**

Behold, he cometh with the clouds; and every eye shall see him, even those who pierced him; and all the tribes of the earth shall lament because of him.

(1-7.)

[a] Gr., *Apocalypse*, that is, *uncovering*. [b] Or, *angel*. [c] Gr., *is coming*.
[d] Or, *leader*, *chief*. [e] Or, *is*.

"**Yea, truly, I am the Alpha and the Omega,**"[a] saith the Lord God, who is, and who was, and who shall be,[b] — the **All-Ruler.**

I JOHN, your brother, and a partaker with you in the affliction and kingdom and endurance that are in Jesus, was on the island that is called Patmos, on account of the word of God and the testimony of Jesus. I came to be in the Spirit on the Lord's day; and I heard behind me a loud voice like that of a trumpet, saying, "What thou seest write in a book, and send it to the seven churches: to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

And I turned to see the voice that was speaking to me. And having turned, I saw seven golden lampstands, and in the midst of the lampstands one like a man,[c] clothed to the feet, and girded at the breasts with a golden girdle. And his head and his hair were white as white wool, like snow; and his eyes were like a flame of fire; and his feet like fine copper (as if refined in a furnace); and his voice like the sound of many waters. And he had seven stars in his right hand; and from his mouth there issued a sharp two-edged sword; and his countenance[d] was like the sun shining in its power. And when I saw him, I fell at his feet as if dead. But he laid his right hand upon me, saying:

"Fear not: I am the **First** and the **Last,** and the **Living One;** and I became dead; and I am alive unto the ages of the ages; and I hold the keys of death and of the underworld. Write therefore the things which thou hast seen — even the things that are, and the things that are about to take place: the mystery of the seven stars which thou didst see upon my right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches; and the seven lampstands are the seven churches."

"To the angel of the church in Ephesus, write: These things

[a] That is, "*the A and the O*," meaning, "*the First and the Last*," *A* and *O* being the first and the last letters of the Greek alphabet. [b] Gr., *is coming.*

[c] Gr., *a son of man:* a Hebraism for *man.* [d] Gr., *visage.*

saith he who holdeth the seven stars in his right hand, he who walketh in the midst of the seven golden lampstands:

"I know thy works, and thy toil, and thy constancy; and that thou canst not endure bad men, and hast tested those who call themselves apostles and are not, and hast found them to be false; and thou hast endurance, and hast borne the burden on account of my name, and hast not become weary. Yet I have it against thee, that thou hast let go thy first love. Call to mind therefore from what thou hast fallen, and repent, and do the first works: but if not, I will come to thee, and will remove thy lampstand from its place, unless thou shalt repent. Yet thou hast this, that thou hatest the deeds of the Nicolaitans, which I also hate.

"He that hath an ear, let him listen to what the Spirit saith to the churches: **'To him that is victorious, to him I will give to eat from the tree of Life,**[a] **which is in the garden of God.'**

"AND to the angel of the church in Smyrna, write: These things saith the **First** and the **Last,** who became dead and lived again:

"I know thy affliction, and thy poverty, (yet thou art rich,) and the impiety[b] of those who call themselves Jews, and are not, but are a synagogue of Satan. Be not terrified at the things which thou art about to suffer. Behold, the Devil is about to put some of you in prison, that ye may be tested; and ye will have affliction ten days. Continue faithful unto death, and I will give thee the crown of **Life.**[c]

"He that hath an ear, let him listen to what the Spirit saith to the churches: **'He that is victorious shall not be harmed by the second death.'**

"AND to the angel of the church in Pergamum, write: These things saith he who hath the sharp two-edged sword:

"I know where thou dwellest, even where the throne of Satan is; and thou dost hold fast my name, and hast not disowned thy faith

[a] Gr., *the Life.* [b] Gr., *blasphemy.* [c] Gr., *the Life.*

in me, even in the days when Antipas, my faithful one, was a witness for me, who was killed among you where Satan dwelleth. Yet I have a few things against thee, because thou hast there those who hold the Teaching of Balaam, who taught Balak to place a snare before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So thou hast also those who hold the similar Teaching of the Nicolaitans. Repent, therefore; or else I will come to thee speedily, and will make war against them with the sword from my mouth.

"He that hath an ear, let him listen to what the Spirit saith to the churches: **'To him who is victorious, to him I will give of the hidden manna; and I will give him a white token,**[a] **and upon the token**[b] **a new name written, which no one understandeth but he who receiveth it.'**

"AND to the angel of the church in Thyatira, write: These things saith the **Son of God,** who hath eyes like a flame of fire, and his feet are like burnished copper:

"I know thy works, and thy love, and thy faithfulness, and thy service, and thy constancy; and thy latter works to be more than the former. Yet I have it against thee, that thou dost allow that woman Jezebel, who calleth herself a prophetess, and who teacheth and seduceth my servants to commit fornication and to eat things sacrificed to idols. And I have given her time to repent; but she is not willing to repent of her impurity. Behold, I will cast her upon a bed, and those who together with her commit adultery, into great affliction, unless they repent of their doings. And I will surely put her children to death; and all the churches shall know that I am the one who searcheth into purposes and thoughts; and I will give to each of you according to his deeds. But I say to you — the rest that are in Thyatira, whoever doth not hold this Teaching, and such as have not known 'the depths of Satan,' (as they say,) I will not lay upon you any other burden, but that ye hold fast what ye have until

[a] Gr., *pebble.* [b] Ibid.

I come. And he who is victorious, and he that continueth in my words to the end, I will give him authority over the nations, and he shall rule them with an iron scepter, (like vessels of pottery are they broken in pieces,) even as I myself also received from my Father; and I will give him the morning star.

"He that hath an ear, let him listen to what the Spirit saith to the churches.

"AND to the angel of the church in Sardis, write: These things saith he who hath the seven spirits of God, and the seven stars:

"I know thy works, that thou hast a name that thou art alive, and yet thou art dead. Become awake,[a] and strengthen the things which remain, that are about to die; for I have not found thy works complete in the sight of my God. Call to mind, then, what thou hast received and heard, and consider it, and repent. If then thou shalt not be watchful, I will come like a thief, and thou wilt not know at what hour I will come upon thee. Yet thou hast a few names in Sardis who have not defiled their garments; and they shall walk together with me in white, for they are worthy. He who is victorious shall thus be clothed in white robes; and I will never rub out his name from the **Book of Life;**[b] and I will acknowledge his name in the presence of my Father and in the presence of his angels.

"He that hath an ear, let him listen to what the Spirit saith to the churches.

"AND to the angel of the church in Philadelphia, write: These things saith the **Holy One,** the **True One,** he who holdeth the key of David, who openeth and no one will shut, and shutteth and no one openeth:

"I know thy works, (see! I have set before thee a door opened, which no one hath power to shut!) that thou hast a little strength, and hast kept my word, and hast not disowned my name. Behold, I

[a] Or, *become alive.* [b] Gr., *the Life.*

give to be of the synagogue of Satan those who affirm themselves to be Jews, and are not, but are liars: I will cause them to come and bow down before thy feet, and to know that I love thee. Because thou hast kept my word with stedfastness, I also will preserve thee out of the hour of trial that is soon to come upon the whole inhabited earth, to prove those who dwell on the earth. I am coming speedily: hold fast what thou hast, so that no one seize thy crown. He who is victorious — I will make him a pillar in the sanctuary of my God, and he shall never go out thence; and I will write upon him the name of my God, and the name of the city of my God — the new Jerusalem, that cometh down out of heaven from my God; also my name, the new one.

"He that hath an ear, let him listen to what the Spirit saith to the churches.

"AND to the angel of the church in Laodicea, write: These things saith the **Amen**, the Faithful and the True Witness, the beginning[a] of the creation of God:

"I know thy works, that thou art neither cold nor hot. I wish thou wert either cold or hot: so, because thou art lukewarm, and neither hot nor cold, I will eject thee from my mouth. Because thou sayest, 'I am rich, and have become wealthy, and am in need of nothing,' and dost not know that thou art the miserable and pitiable and poor and blind and naked one; I advise thee to buy from me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness may not be seen; and eye-salve to anoint thine eyes, that thou mayest see. Whomsoever I love, I reprove and discipline: be earnest, therefore, and repent. Behold, I am standing at the door, and knocking: if any one will hear my voice, and will open the door, I will come in to him, and will dine with him, and he with me. He who is victorious, I will grant to him to sit down with me on my throne, even as I also have been victorious, and have sat down with my Father on his throne.

(iii. 10-21.)

[a] Or, *chief*.

"He that hath an ear, let him listen to what the Spirit saith to the churches."

AFTER this I looked, and lo! a door that had been set open in the heaven:[a] and the first sound that I heard was like that of a trumpet speaking to me, saying, "Come up hither, and I will show thee what must come to pass." Immediately upon this I became in spirit, and lo! a throne had been set in the heaven; and there was one sitting on the throne; and he that was sitting was in appearance like a jasper-stone and a sardius; and there was a rainbow encircling the throne, like an emerald in appearance. And in a circle about the throne were twenty-four thrones; and upon these thrones twenty-four Venerable Ones sitting, arrayed in white garments, and having golden crowns upon their heads. And out of the throne came forth lightnings and voices and thunders. And there were seven torches of fire burning before the throne, which are the seven spirits of God; and before the throne as if a sea, glassy like crystal; and in the middle of the throne (even in the circle[b] of the throne) four Living Ones full of eyes before and behind.

And the first Living One was like a lion, and the second like a young ox, and the third had its face like a man, and the fourth was like an eagle with wings spread. And these four Living Ones have each of them six wings, and are full of eyes all around and within; and they are saying, day and night without cessation, **"Holy, holy, holy, is the Lord God, the All-Ruler, who was, and who is, and who shall be."**

And when the Living Ones shall give glory and honor and thanks to him that sitteth on the throne, even to him that liveth unto the ages of the ages, the twenty-four Venerable Ones will fall down before him that sitteth on the throne, and will worship him that liveth unto the ages of the ages, and will cast down their crowns before the throne, saying:

(iii. 22—iv. 10.)

[a] Or, *sky:* (and so elsewhere.)

[b] The throne, as seen in the vision, would seem to have appeared in the form of a semicircle.

"Thou art worthy, our Lord and our God, to receive the glory and the honor and the power; because thou didst create all things, and through thy will they came into being and were created."

AND I saw on the right hand of him that was sitting on the throne, a book[a] written inside and on the back, sealed fast with seven seals. And I saw a mighty angel proclaiming with a loud voice, **"Who is worthy to open the book and to unfasten its seals?"** And no one in the heaven or on the earth or under the earth was able to open the book or even to look upon it. And I wept much, because no worthy one had been found, to open the book or to look upon it. And one of the Venerable Ones said to me, "Weep not: see! the **Lion** that is of the tribe of Judah, the offspring of David, hath gained the victory, in order to open the book and its seven seals." And I saw in the midst[b] of the throne and of the four Living Ones, and in the midst of the twenty-four Venerable Ones, a **Lamb** standing, like one that had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book from the right hand of him that was sitting on the throne. And when he had taken the book, the four Living Ones and the twenty-four Venerable Ones fell down before the Lamb, each one having a harp, and golden bowls full of burning perfumes, which are the prayers of the saints. And they sang a new song, saying: **"Thou art worthy to take the book and to open its seals; for thou wast slain, and didst purchase for God with thy blood, men of every tribe and language and people and nation, and didst make them to be a kingdom and priests to our God: and they reign over the earth."**

And I looked, and I heard a voice of many angels in the circle of the throne, and of the Living Ones and of the Venerable Ones, (and the number of them was myriads of myriads and thousands of thousands,) saying with a loud voice, **"Worthy is the Lamb that**

[a] Or, *scroll*. [b] See note, p. 499.

was slain, to receive the power, and the riches, and the wisdom, and the might, and the honor, and the glory, and the blessing." And every created thing that is in the heaven and on the earth and under the earth and on the sea,—even everything in them, I heard saying, **"To him that sitteth on the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the dominion, unto the ages of the ages."** And the four Living Ones said, **"Amen."** And the Venerable Ones fell down and worshiped.

AND I looked, when the Lamb opened one of the seven seals; and I heard one of the four Living Ones saying as with a voice of thunder, **"Go!"** And I looked, and lo! a white horse, and he that sat on it had a bow; and a crown was given to him; and he went forth conquering, and that he should conquer.

And when he opened the second seal, I heard the second Living One say, **"Go!"** And another horse went forth, a fiery-red one; and to him that sat on it was it given to take peace from the earth, so that men should slay one another; and a great sword was given to him.

And when he opened the third seal, I heard the third Living One say, **"Go!"** And I looked, and lo! a black horse; and he that sat on it had a balance in his hand. And I heard as it were a voice in the midst of the four Living Ones, saying, **"A quart of wheat for a shilling,**[a] **and three quarts of barley for a shilling:"**[b] and, **"Do not injure the oil and the wine."**

And when he opened the fourth seal, I heard the voice of the fourth Living One, saying, **"Go!"** And I looked, and lo! a pallid[c] horse, and one sitting upon him whose name is Death; and the underworld followed with him. And authority was given to them over the fourth part of the earth, to kill with sword and with famine and with pestilence, and by the wild beasts of the earth.

And when he opened the fifth seal, I saw under the altar the souls of those who had been killed on account of the word of God

[a] See note, p. 39. [b] Ibid. [c] Or, *ghastly*.

and on account of the testimony which they held fast. And they were crying with a loud voice, saying, "**Until when, O Lord**[a] **the Holy and the True, dost thou not sit in judgment, and vindicate our blood from those who dwell on the earth?**" And a white robe was given to each of them; and it was told them that they should be quiet for a little while longer, until their fellow-servants and their brethren, that were about to be killed as they had been, should have completed their course.

And when he opened the sixth seal, I looked; and there came a great earthquake; and the sun became black, like hair sackcloth; and the full-moon became like blood; and the stars of the heaven fell to the earth, as a fig-tree casteth off her unseasonable figs when shaken by a strong wind. And the sky was parted in the middle like a scroll when it is rolled up; and every mountain and island were moved from their places. And the kings of the earth, and the great ones, and the generals, and the rich men, and the mighty men, and every slave and every freeman, hid themselves in the caves and among the rocks of the mountains: and they said to the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the day — the **great day** — of their wrath hath come, and who is able to stand?"

AFTER this I saw four angels that had taken their stand at the four corners of the earth, holding the four winds of the earth, so that no wind should blow upon the earth nor upon the sea nor upon any tree.

And I saw another angel coming up from the sunrising, holding the seal of the Living God; and he cried with a loud voice to the four angels to whom it had been given to injure the earth and the sea, saying, "**Injure not the earth nor the sea nor the trees, until we shall have sealed the servants of our God on their foreheads.**"

And I heard the number of those who were sealed: a hundred and forty-four thousand, sealed out of every tribe of the children of

[a] Gr., *Despot*, or, *Master*.

Israel. From the tribe of Judah, twelve thousand were sealed; from the tribe of Reuben, twelve thousand; from the tribe of Gad, twelve thousand; from the tribe of Asher, twelve thousand; from the tribe of Naphtali, twelve thousand; from the tribe of Manasseh, twelve thousand; from the tribe of Simeon, twelve thousand; from the tribe of Levi, twelve thousand; from the tribe of Issachar, twelve thousand; from the tribe of Zebulon, twelve thousand; from the tribe of Joseph, twelve thousand; from the tribe of Benjamin, twelve thousand.

After this I looked, and lo! a great multitude, which no one could count, from every nation and tribe and people and language, standing before the throne and before the Lamb, arrayed in white robes, and having palm-branches in their hands; and they cried with a loud voice, saying, **"Salvation to our God who sitteth upon the throne, and to the Lamb."** And all the angels were standing in a circle around the throne and the Venerable Ones and the four Living Ones; and they fell on their faces before the throne, and worshiped God, saying, **"Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be unto our God, unto the ages of the ages."** And one of the Venerable Ones spoke to me, saying, "These who are clothed in the white robes — who are they, and whence did they come?" And I said to him, "Sir, thou knowest." Then he said to me, "These are they who came out of the great tribulation; and they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne will spread his tent over them. They will not be hungry any more, neither will they be thirsty any more; neither will the sun strike upon them, nor any burning heat; for the Lamb who is in the midst of the throne will be their Shepherd, and will guide them to fountains of waters of life; and God will wipe away every tear from their eyes."

AND when he opened the seventh seal, there came a silence in

heaven for about half an hour. And I observed the seven angels who stand before God; and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he should offer it with the prayers of all the saints on the golden altar that was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God from the hand of the angel. And the angel took the censer, and filled it from the fire of the altar, and cast it upon the earth; and there came thunders and voices and lightnings and an earthquake. And the seven angels who had the seven trumpets prepared themselves to sound their trumpets.

AND the first angel blew his trumpet: and there came hail and fire mingled with blood, and they were cast upon the earth; and the third part of the earth was burned up, and the third part of the trees was burned up, and all green herbage was burned up.

And the second angel blew his trumpet: and it was as if a great mountain burning with fire were thrown into the sea; and the third part of the sea became blood; and the third part of the creatures that were in the sea, that had life, died; and the third part of the ships were destroyed.

And the third angel blew his trumpet: and a great meteor, burning like a torch, fell from the sky; and it fell upon the third part of the rivers, and upon the fountains of the waters: and the name of the meteor is called **Wormwood.** And the third part of the waters became like wormwood; and many men died from the waters, because they had been made bitter.

And the fourth angel blew his trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them should be darkened, and the day should not be light for the third part of it, and the night in like manner.

And I looked, and I heard a single eagle that was flying in mid-air, saying with a loud voice, **"Alas! alas! alas! for those who**

dwell on the earth, on account of the trumpet-voices of the three angels who are about to sound their trumpets!"

And the fifth angel blew his trumpet: and I saw a meteor that had fallen out of the sky upon the earth; and the key of the pit of the abyss was given to him. And he opened the pit of the abyss; and a smoke came up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. And out of the smoke locusts came forth upon the earth; and power was given to them, as the scorpions of the earth have power. And it was said to them, that they should not injure the herbage of the earth, nor any green thing, nor any tree, but only such men as have not the seal-stamp of God on their foreheads. And it was given to them that they should not kill them, but that they should be tortured five months; and their torture was like the torture of a scorpion when it striketh a man. And in those days men will seek death and will not find it; and they will vehemently desire to die, but death will flee from them. And the locusts were like horses prepared for war; and upon their heads there were as if crowns like gold; and their faces were like the faces of men; and they had hair like women's hair; and their teeth were like lions' teeth. And they had breastplates, like iron breastplates; and the sound of their wings was like the noise of chariots, of many horses rushing into battle. And they had tails like scorpions, and stings in their tails: they have power to hurt men five months. They had a king over them — the angel of the abyss: his name in Hebrew is **Abaddon**; and in Greek he hath the name **Apollyon.**[a]

"One wo is past: behold! two more woes are yet coming!"

And the sixth angel blew his trumpet: and I heard a voice from the horns of the golden altar that is before God, saying to the sixth angel, who had the trumpet, **"Release the four angels who are bound at the River, the great river Euphrates."** And the four angels were released, who had been kept in readiness for this hour and day and month and year; that they should kill the third part of

[a] That is, *Destroyer*.

men. And the number of the armies of the cavalry was two myriads of myriads: I heard their number. And thus I saw the horses in the vision, and those who sat on them having breastplates fiery and lurid and sulphurous. And the heads of the horses are like the heads of lions; and out of their mouths came forth fire and smoke and sulphur. The third part of men were killed by these plagues — by the fire and the smoke and the sulphur that came forth out of their mouths. For the power of the horses is in their mouth and in their tails; for their tails are like serpents, and have heads, and with these they do harm. And the rest of the men, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of copper and of stone and of wood, which have power neither to see nor to hear nor to walk; and they did not repent of their murders nor of their sorceries nor of their unchastity nor of their thefts.

AND I saw another mighty angel coming down out of heaven, enveloped with a cloud; and the halo[a] was upon his head; and his face was like the sun, and his feet like pillars of fire; and he had in his hand a little book open; and he set his right foot on the sea, and his left foot on the land; and he cried with a loud voice, as a lion roareth; and when he had cried, the seven thunders uttered their voices. And when the seven thunders had spoken, I was about to write; but I heard a voice from the heaven, saying, "Seal up the things which the seven thunders spoke, and write them not." And the angel whom I had seen standing upon the sea and upon the land, lifted up his right hand toward the heaven, and swore by him that liveth unto the ages of the ages, who created the heaven and the things that are therein, and the earth and the things that are thereon, and the sea and the things that are therein, that there should be delay no longer; but that in the days of the sounding of the seventh angel, when he shall blow his trumpet, then the mystery of God shall

[a] Gr., *iris*.

be consummated, in accordance with the **Good-tidings** announced to his servants the prophets.

And the voice which I had heard from the heaven, I heard again speaking to me and saying, "Go and take the book that hath been opened, that is in the hand of the angel who standeth upon the sea and upon the land." And I went to the angel, and told him to give me the little book. And he said to me, "Take it, and eat it up; and it will make thy stomach bitter, though it will be sweet as honey in thy mouth." And I took the little book out of the angel's hand, and ate it up; and it was in my mouth as sweet as honey; but when I had eaten it, my stomach became bitter. And they said to me, "Thou must prophesy again with respect to many peoples and nations and languages and kingdoms."

AND a rod[a] like a staff was given to me; and a voice said, "Arise, and measure the sanctuary of God, and the altar, and those who worship therein. But leave out the court that is outside the sanctuary, and do not measure that, because it hath been given to the nations,[b] and they will tread the holy city under foot forty-two months. And I will give a commission to my two witnesses; and they will prophesy a thousand two hundred and sixty days, clothed in sackcloth. (These are the two olive-trees and the two lamp-stands that stand before the Lord of the earth.) And if any one wisheth to harm them, fire cometh forth out of their mouth and devoureth their enemies; and if any one shall desire to harm them, in this manner must he be killed. These have authority[c] to shut the heaven, so that it may not rain during the days of their prophesying; and they have authority[c] over the waters to turn them into blood; and they have authority[c] to smite the earth with every plague as often as they choose. And when they shall have finished their testifying, the wild beast that cometh up from the abyss will make war upon them, and will overpower them, and will kill them. And their dead bodies will lie in the public square of that great city which

[a] Gr., *reed*. [b] Or, *Gentiles*, i. e., *unbelievers*. [c] Or, *power*.

spiritually is called **Sodom,** also **Egypt,** where also their Lord [a] was crucified. And some from among the peoples and tribes and languages and nations will look upon their dead bodies three days and a half, and will not permit their dead bodies to be laid in a tomb. And those who dwell on the earth will rejoice over them, and be glad, and will send gifts to one another, because these two prophets tormented those who dwell on the earth."

And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and a great terror fell upon those who beheld them. And they heard a loud voice from the heaven, saying to them, **"Come up hither."** And they went up into the heaven in a cloud; and their enemies beheld them. And in the same hour there was a great earthquake; and the tenth part of the city fell; and seven thousand persons were killed in the earthquake; and the rest were greatly terrified, and gave glory to the God of heaven.

"The second wo is past: lo! the third wo cometh speedily."

And the seventh angel blew his trumpet: and loud voices followed in the heaven, saying, **"The kingdom over the world hath become that of our Lord and of his Anointed One; and he will reign unto the ages of the ages."** And the twenty-four Venerable Ones, who sit before God on their thrones, fell upon their faces, and worshiped God, saying: **"We give thee thanks, O Lord, O God, the All-Ruler,[b] who art and who wast; because thou hast assumed thy mighty power, and hast taken the kingdom. And the nations were enraged, and thy wrath is come, and the time for the dead to be judged, and for giving their reward to thy servants the prophets, and to thy saints,—even to those who fear thy name, the small and the great, and to spoil those who spoil the earth."**

And the sanctuary of God that is in heaven was opened, and the ark of his covenant became visible; and there were lightnings, and voices, and thunders, and an earthquake, and a great hail.

(xi. 9–19.)

[a] Or, *Master.* [b] Or, *O Lord God the All-Ruler:* (and so elsewhere.)

AND a great wonder appeared in the heaven: a woman arrayed with the sun, and the moon under her feet, and on her head a crown of twelve stars: and she was with child; and she cried out, travailing in birth and in pain to bring forth. And another wonder appeared in the heaven: and lo! a great fiery dragon, having seven heads and ten horns, and upon his heads seven crowns; and his tail dragged the third part of the stars of the heaven, and cast them down to the earth. And the dragon took his stand before the woman who was about to bring forth, so that, when she had brought forth, he might devour her child. And she gave birth to a son, a man-child, who is to rule all the nations with an iron scepter. And her child was caught away to God and to his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that they might take care of her there a thousand two hundred and sixty days.

And there arose war in the heaven: Michael and his angels at war with the dragon. And the dragon and his angels fought; but they did not prevail, nor was a place found for them any longer in the heaven. And the great dragon was hurled down, the ancient serpent, who is named **the Devil,** and **Satan,** he that deceiveth the whole world: he was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in the heaven, saying: **"Now the salvation, and the power, and the kingdom, have become our God's, and the authority hath become his Christ's;**[a] **for the accuser of our brethren, who accuseth them before our God day and night, is cast down. And they prevailed over him by means of the blood of the Lamb, and by means of the word of their testimony; and they loved not their life even unto death. Therefore, Rejoice! O heavens! and ye that dwell therein! Alas for the earth and for the sea! for the Devil hath gone down to you, having great wrath, because he knoweth that he hath a short season."**

And when the dragon saw that he was cast down to the earth, he

[a] Gr., *his Anointed One's.*

persecuted the woman who had given birth to the man-child. And the two wings of the great eagle were given to the woman, so that she might fly into the wilderness to her place where she is taken care of for a year and two years and half a year, from the presence of the serpent. And the serpent cast out of his mouth after the woman, water like a river, that he might cause her to be carried away by the stream. But the earth helped the woman, and opened her mouth, and swallowed up the river which the dragon had cast out of his mouth. And the dragon was enraged at the woman, and went away to make war upon the rest of her children, who keep God's commandments, and hold fast the testimony of Jesus.

AND the dragon stood on the sea-shore. And I saw a wild beast coming up out of the sea, having ten horns and seven heads, and on his horns ten crowns, and on his heads names of blasphemy. And this beast[a] that I saw was like a leopard, and his feet were like bear's feet, and his mouth like a lion's mouth; and the dragon gave him his power and his throne and great authority. And I saw one of his heads as if wounded to death; and his death-wound was healed; and the whole world wondered after the beast. And they worshiped[b] the dragon, because he had given authority to the beast; and they worshiped the beast, saying, "Who is like the beast? and who is able to make war with him?" And there was given to him a mouth speaking proud things and blasphemies; and power was given him to work during forty-two months. And he opened his mouth for blasphemies against God, to blaspheme his holy name, and his dwelling-place, and those who dwell in heaven. And authority was given to him over every tribe and people and language and nation. And all who dwell on the earth will worship him — every one whose name hath not been enrolled from the foundation of the world in the **Book of Life,**[c] of the Lamb who was slain.

(xii. 14—xiii. 8.)

[a] Gr., *wild-beast:* (so throughout.) [b] Or, *did homage to:* (so elsewhere.)
[c] Gr., *the Life.*

"If any one hath an ear, let him listen: If any one leadeth into captivity, he goeth away into captivity: if any one killeth with the sword, he must be killed with the sword. Here is the constancy and the faithfulness of the saints."

AND I saw another wild beast, coming up out of the earth; and he had two horns like a lamb; but he spoke like a dragon. And he exerciseth all the authority of the first beast in his sight. And he causeth the earth — even those who dwell therein, to worship the first beast, whose death-wound was healed. And he worketh great prodigies, so that he even maketh fire to come down from the heaven upon the earth in the sight of men. And he deceiveth those who dwell on the earth by the prodigies which it hath been given him to work before the beast, telling those who dwell on the earth to make an image to the beast who received the stroke of the sword and lived. And it was given to him to give breath to the image of the beast, so that even the image of the beast should speak; and he will cause that whoever should not worship the image of the beast shall be killed. And he causeth all,— the small and the great, and the rich and the poor, and the freeman and the slaves,—to receive a brand [a] on their right hand or on their forehead; and that no man could buy or sell, except him who hath the brand — the name of the beast or the number of his name. Here is wisdom: let him that hath intelligence compute the number of the beast, for it is the number of a man; and his number is **Six hundred and sixty-six.**

AND I looked, and lo! the Lamb standing on the Mount Zion, and with him a hundred and forty-four thousand, having his name and the name of his Father, written on their foreheads.

And I heard a sound from the heaven, like the sound of many waters, and like the sound of loud thunders; and the sound which I heard was like harpers playing upon their harps; and they sing a new song before the throne, and before the four Living Ones and

[a] Gr., *stamp:* (and so throughout.)

the Venerable Ones; and no one could learn that song, except the hundred and forty-four thousand, those who had been purchased from the earth. They are such as have not been guilty of unchastity; for they are as virgins. These are they who follow the Lamb wherever he goeth. These were purchased from among men, as first-fruits to God and to the Lamb. And in their mouth is found no falsehood: they are without blemish.

And I saw another angel flying in mid-air, having **Good-tidings** of eternity [a] to announce to those who dwell on the earth,— even to every nation and tribe and language and people, and saying with a loud voice, **"Fear God, and give him glory; for the hour of his judgment is come; and worship him who made the heaven and the earth and the sea and the fountains of waters."**

And another angel followed, saying, **"Babylon the great is fallen! is fallen! she who hath made all the nations to drink of the wine of the passion of her impurity."**

And a third angel followed these, saying with a loud voice: **"If any one worshipeth the beast and his image, and receiveth a brand on his forehead or on his hand, he shall drink of the wine of the wrath of God, which is prepared undiluted in the cup of his anger; and he will be tormented with fire and sulphur in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment will go up unto ages of ages; and they have no rest day and night, who worship the beast and his image, and whoever receiveth the brand of his name."**

Here is the constancy of the saints,— those who keep the commandments of God and their faith in Jesus. I heard a voice from the heaven, saying, "Write, **'Blessed from henceforth are the dead who die in the Lord: even so, saith the Spirit, that they may rest from their toils; for their works accompany them.'"**

And I looked, and lo! a white cloud; and on the cloud one like a man sitting, having on his head a golden crown and in his hand a sharp sickle. And another angel came out from the temple, call-

[a] Or, *eternal Good-tidings.*

ing with a loud voice to him who sat on the cloud, **"Send thy sickle, and reap; for the hour to reap is come, for the harvest of the earth is fully ripe."** And he that was sitting on the cloud cast his sickle upon the earth, and the earth was reaped.

And another angel came out from the temple that is in heaven, he also having a sharp sickle. And another angel came out from the altar (the one who hath power over fire); and he called with a loud voice to the one who had the sharp sickle, saying, **"Send thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."** And the angel cast his sickle upon the earth, and gathered the vintage of the earth, and cast it into the winepress of the wrath of God — the great winepress. And the winepress, outside the city, was trodden; and blood came out from the winepress even to the bits of the horses, to the distance of sixteen hundred furlongs.

AND I saw another prodigy in the heaven, great and wonderful: seven angels, having seven plagues — the last, because by them the wrath of God is consummated.

And I saw as if a glassy sea mingled with fire; and those who were victorious from the beast and from his image and from the number of his name, standing on [a] the glassy sea, having harps of God. And they sing the song of Moses the servant of God, even the song of the Lamb, saying:

"Great and wonderful are thy works, O Lord, O God, the All-Ruler: righteous and true are thy ways, O King of the ages. Who will not fear and glorify thy name, O Lord? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous doings have been made manifest."

AND after this I looked; and the temple of the tent of the testimony was opened in the heaven; and there came out from the temple the seven angels that had the seven plagues, clothed in linen,

(xiv. 16—xv. 6.)

[a] Or, *by*.

clean and shining, and having golden girdles about their breasts. And one of the four Living Ones gave to the seven angels seven golden bowls, filled with the wrath of God who liveth unto the ages of the ages. And the temple was filled with smoke from the glory of God and from his power; and no one was able to enter into the temple until the seven plagues of the seven angels should be accomplished.

And I heard a loud voice from the temple, saying to the seven angels, **"Go, and pour out the seven bowls of the wrath of God upon the earth."**

And the first angel went and poured out his bowl upon the earth; and there came a malignant and painful ulcer upon the men who had the brand of the beast and who worshiped his image.

And the second angel poured out his bowl into the sea; and it became blood like that of a dead man; and everything in the sea that had life, died.

And the third angel poured out his bowl into the rivers and the fountains of the waters; and they became blood. And I heard the angel of the waters saying: **"Thou art righteous, thou who art and who wast,—the Holy One, because thou hast judged thus. Because they poured out the blood of saints and prophets, thou hast given them blood also to drink: they deserve it."** And I heard as if the altar saying, **"Even so, O Lord, O God, the All-Ruler; true and righteous are thy judgments."**

And the fourth angel poured out his bowl upon the sun; and it was given to it to scorch men as with fire; and men were scorched with great heat; and they blasphemed the name of God, who hath the authority over these plagues; but they did not repent, so as to give him glory.

And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they chewed their tongues from pain; and they blasphemed the God of heaven because of their pains and because of their ulcers; but they did not repent of their doings.

And the sixth angel poured out his bowl upon the great river,

the river Euphrates; and the water thereof was dried up, that the way for the kings that are to come from the sunrising may be made ready. And I saw, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three impure spirits, like frogs; for they are spirits of demons, performing prodigies, who go forth upon the kings of the whole inhabited earth, to gather them together to the war[a] of the great day of God, the **All-Ruler.** (**"Behold! I am coming like a thief: blessed is he that watcheth and keepeth his garments, so that he shall not walk naked and men see his unseemliness."**) And they assembled themselves unto the place that is called in Hebrew, **Ar Magedon.**

And the seventh angel poured out his bowl upon the air; and a loud voice came forth from the temple, saying, **"It is come to pass;"** and there came lightnings and voices and thunders; and there was a great earthquake, such as had not been since men were upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts; and the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And great hail, about the weight of a talent, came down from the heaven upon men; and men blasphemed God on account of the plague of the hail, for the plague of it was very great.

AND one of the seven angels that had the seven bowls came and spoke to me, saying, "Come here! I will show thee the judgment[b] of the great harlot who sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunken with the wine of her impurity." And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet-colored beast having names full of blasphemy, and which had seven heads and ten horns. And the

[a] Or, *battle.* [b] Or, *sentence.*

woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls. And she had in her hand a golden goblet full of abominable things — even the impurities of her fornication; and on her forehead a name written,— a mystery,— **"Babylon the Great, the mother of the harlots and of the abominations of the earth."** And I observed that the woman was drunken with the blood of the saints — even the blood of the witnesses of Jesus. And on seeing her, I wondered greatly.

And the angel said to me, "Why didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, that hath the seven heads and the ten horns. The beast that thou didst see, was, and is not, and is about to come up out of the abyss, and to go away to destruction. And those who dwell on the earth will wonder — (those whose names have not been enrolled from the foundation of the world in the **Book of Life** [a]) — on beholding the beast that was, and is not, and is to be.

"Here! mind that hath wisdom! The seven heads are seven hills on which the woman sitteth; and there are seven kings; five have fallen, one is, and the other hath not yet come; and when he cometh, he must continue for a short time — even the beast that was and is not. And an eighth is himself also one of the seven: he also goeth away unto destruction. And the ten horns that thou didst see, are ten kings who have not yet received a kingdom, but have authority together with the beast, as if kings, for one hour. These have one purpose; and they give their power and authority to the beast. These will make war against the Lamb; but the Lamb will vanquish them, because he is **Lord of lords, and King of kings:** also the called, and chosen, and faithful ones who are with him."

And he said to me, "The waters which thou didst see, where the harlot sitteth, are peoples and multitudes and nations and languages. And the ten horns which thou didst see, and the beast, these will hate the harlot, and will make her forsaken and naked, and will

[a] Gr., *the Life.*

consume her flesh, and utterly burn her up with fire. For God hath put in their hearts to execute his purpose — even to execute one purpose, and to give their kingdom to the beast until the words of God shall be accomplished. And the woman whom thou didst see, is the city — the great one, that hath dominion over the kings of the earth."

AFTER these things I saw another angel coming down out of the heaven, having great authority; and the earth was illumined with his glory. And he cried with a mighty voice, saying: "**Fallen! fallen! is Babylon the great, and is become a dwelling of demons, and a watching-place of every impure spirit, and of every unclean and hateful bird. Because all the nations have fallen by means of the passion of her impurity; and the kings of the earth have committed fornication with her; and the merchants of the earth have become rich through the costliness [a] of her luxury.**"

And I heard another voice from the heaven, saying: "**Come forth, my people, out of her, in order that ye may not participate in her sins, and that ye may not receive of her plagues; for her sins have been heaped together even unto the heaven, and God hath remembered her iniquities. Requite to her even as she hath requited, and double to her the double according to her doings: in the cup which she hath mixed, mix double for her. As much as she hath glorified herself and lived luxuriously, so much give her of torment and mourning; for she is saying in her heart, 'I sit a queen, and am not a widow, and shall never see mourning.' Therefore in one day shall her plagues come,— death, and mourning, and famine; and she shall be utterly consumed by fire; for mighty is God who hath judged her. And the kings of the earth who have committed fornication and lived luxuriously with her, will weep and wail over her, when they look upon the smoke of her burning, standing afar off from fear of her torment, saying, 'Alas! alas! the great city, Babylon the mighty city! for in one**

[a] Or, *abundance*: Gr., *power*.

hour thy judgment hath come!' And the merchants of the earth weep and mourn over her, for no one buyeth their merchandise any more: merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; also every aromatic wood, and every article made of ivory, and every article made of most costly wood, and those of copper, and of iron, and of marble; also cinnamon, and amomum,[a] and incense, and perfume, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men. And the fruitage of thy soul's desire hath gone from thee; and everything that was delicious and splendid hath gone from thee; and they will never be found any more. The traders in these things, who acquired riches from her, will stand afar off from fear of her torment, weeping and mourning, saying, 'Alas! alas! the great city! that was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls! for in one hour such great wealth hath been laid waste!' And every pilot, and every navigator to the place, and sailors, and whoever do business on the sea, stood afar off and cried out as they looked upon the smoke of her burning, saying, 'What city is like this great city?' And they cast earth upon their heads, and cried out, weeping and mourning, saying, 'Alas! alas! the great city! by which all that had ships on the sea became rich from her sumptuousness; for in one hour she is laid waste!'

"Rejoice over her, O heaven, and ye saints, and ye apostles, and ye prophets; for God hath vindicated your cause upon her."

And a mighty angel took up a stone like a great millstone, and hurled it into the sea, saying: "Thus with vehemence shall Babylon the great city be thrown down, and she will never be found any more. And the voice of harpers and musicians and fifers and trumpeters will never be heard any more in thee; and no artisan of any trade will ever be found any more in thee; and

[a] An aromatic East Indian plant and its fruit.

the sound of a millstone will never be heard any more in thee; and the light of a lamp will never shine any more in thee; and the voice of the bridegroom and of the bride will never be heard any more in thee: for thy traders were the great ones of the earth; and with thy sorcery all the nations were deceived: and in her was found the blood of prophets and of saints, and of all that have been slain upon the earth."

After these things I heard a loud voice as of a great multitude in heaven, saying: **"Alleluia! the salvation, and the glory, and the power, of our God! because his judgments are true and righteous; for he hath judged the great harlot who corrupted the earth with her impurity; and he hath avenged upon her the blood of his servants."** And a second time they said, **"Alleluia."** And her smoke goeth up unto the ages of the ages. And the twenty-four Venerable Ones and the four Living Ones fell down and worshiped God who sitteth on the throne, saying, **"Amen! Alleluia!"** And a voice came forth from the throne, saying, **"Praise our God, all ye his servants, ye that fear him, the small and the great!"**

AND I heard as if a voice of a great multitude, and as if a voice of many waters, and as if a voice of mighty thunders, saying: **"Alleluia! for the Lord, our God, the All-Ruler, is King! Let us rejoice and exult: for the marriage of the Lamb hath come, and his bride hath made herself ready. And it hath been granted to her that she should array herself with fine linen, radiantly pure:"** (for the fine linen is the righteous deeds of the saints.) And he said to me, "Write, **'Blessed are those who have been invited to the wedding-feast of the Lamb!'"** And he said to me, "These are the genuine words of God." And I fell down before his feet to do him homage. And he said to me, "Take care, do it not; for I am a fellow-servant of thine, and of thy brethren who hold fast the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophesying."

AND I saw the heaven opened: and lo! a white horse, and he

that sat upon him is called **Faithful,** and **True;** and in righteousness he doth judge and make war. And his eyes are as a flame of fire; and on his head are many diadems; and he hath a name inscribed, which no one understandeth, except himself. And he is clothed in a garment sprinkled with blood; and his name is called, **The Word of God.** And the armies that are in heaven followed him upon white horses, clothed in fine linen, white and clean. And a sharp sword proceedeth from his mouth, that with it he should smite the nations; and he will rule them with an iron scepter; and he treadeth the winepress of the heat of **the wrath** of God the **All-Ruler.** And he hath a name inscribed on his mantle and on his thigh,— **King of kings, and Lord of lords.**

And I saw a single angel standing in the sun: and he cried with a loud voice, calling to all the birds that fly in mid-air: **"Come! gather yourselves together to the great feast of God; that ye may eat the flesh of kings, and the flesh of generals, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both freemen and slaves, both small and great."**

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him that was sitting on the horse and with his army. And the beast was taken captive, and with him the false prophet who wrought the prodigies in his presence, with which he deceived those who had received the brand of the beast, and those who had worshiped his image: these two were hurled alive into the lake of fire that burneth with sulphur: and the rest were killed with the sword of him that sat on the horse — the sword that came forth from his mouth; and all the birds were satiated with their flesh.

And I saw an angel coming down from the heaven, having the key of the abyss and a great chain in his hand. And he seized the Dragon, the Ancient Serpent, who is the Devil, and Satan, and bound him for a thousand years, and hurled him into the abyss, and shut and sealed it over him, so that he should not deceive the na-

tions any more until the thousand years should be completed; after which he must be released for a little time.

AND I saw thrones; and persons were sitting upon them; and authority to judge was given to them.

And I saw the souls of those who had been beheaded on account of the testimony of Jesus and on account of the word of God, and who had not worshiped the beast nor his image, and had not received the brand upon their forehead and upon their hand; and they lived and reigned with the Christ a thousand years. The rest of the dead lived not, until the thousand years should be completed. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over such the second death hath no power; but they shall be priests of God and of the Christ, and shall reign with him the thousand years.

And when the thousand years are completed, Satan will be released from his prison, and will go forth to deceive the nations that are in the four corners of the earth,— Gog and Magog, to gather them together for the war: the number of whom is like the sand of the sea. And they came up over the breadth of the earth, and surrounded the camp of the saints — even the beloved city; and fire came down from the heaven, and devoured them. And the Devil, who had deceived them, was hurled into the lake of fire and sulphur, where are also the beast and the false prophet; and they shall be tormented day and night unto the ages of the ages.

AND I saw a great white throne, and him that sat upon it, from whose presence the earth and the heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book[a] was opened, which is the **Book of Life**;[b] and the dead were judged from the things written in the books, according to their doings. And the sea gave up the dead that were in it; and death

[a] Or, *a different book.* [b] Gr., *the Life.*

and the underworld gave up the dead that were in them: and they were judged, each one according to his doings. And death and the underworld were cast into the lake of fire. This is the second death — the lake of fire. And whoever was not found to be enrolled in the **Book of Life,**[a] was cast into the lake of fire.

And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away; and the sea is no more. And I saw the Holy City, a New Jerusalem, coming down out of the heaven from God, made ready like a bride adorned for her husband. And I heard a loud voice from the throne, saying: **"Behold, the dwelling-place of God is with men; and he shall dwell with them, and they shall be his peoples, and God himself shall be with them; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying nor pain, any more: the former things have passed away."**

And he that was sitting on the throne said, **"See! I am making all things new."** And he said, **"Write; for these things are trustworthy and true."** And he said to me: **"They are accomplished:**[b] **I am the Alpha and the Omega,**[c] **the beginning and the completion. I will give to him that thirsteth, of the fountain of the water of Life,**[d] **as a free gift. He that is victorious shall inherit these things; and I will be God to him, and he shall be a son to me. But as for the cowardly, and the unbelieving, and those who have made themselves odious, and murderers, and the unchaste, and sorcerers, and idolaters, and all liars,— their lot is in the lake that burneth with fire and sulphur, which is the second death."**

AND one of the seven angels who had the seven bowls that were filled with the seven last plagues, came and spoke with me, saying, "Come here, I will show thee the bride, the wife of the Lamb." And he carried me away in spirit to a great and high mountain,

(xx. 14—xxi. 10.)

[a] Gr., *the Life.*
[b] Gr., *have come to pass.*
[c] See note, p. 494.
[d] Gr., *the Life.*

and showed me the Holy City Jerusalem, coming down out of the heaven from God, having the glory of God. Her radiance was like a most precious stone — like a jasper stone [a] clear as crystal: and she had a great and high wall, with twelve gates,[b] and at the gates were twelve angels; and upon [c] the gates names were inscribed, which are the names of the twelve tribes of the children of Israel. On the east were three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb. And he that spoke with me had for a measure a golden rod,[d] to measure the city and its gates and its wall. And the city lieth four-cornered; and its length is as great as its width. And he measured the city with the rod, twelve thousand furlongs: the length and the width and the elevation [e] of it, are equal. And he measured its wall, a hundred and forty-four cubits,[f] by the measure of a man, that is, of an angel. And the material of its wall was jasper; [g] and the city was of pure gold, like clear glass. The foundations of the wall of the city were ornamented with every kind of precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, onyx; the sixth, carnelian; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. And the twelve gates were twelve pearls: each one of the gates was of a single pearl. And the public square of the city was of pure gold, like transparent glass. And I saw no temple in the city, for the Lord God, the **All-Ruler,** is its temple: also the Lamb. And the city hath no need of the sun, nor of the moon, to give light to it; for the glory of God hath made it light, and its lamp is the Lamb; and the nations shall walk by its light. And the kings of the earth shall bring their glory into it; and its gates shall not be shut at all by day (for there shall be no night there); and they shall bring the glory and the honor of the nations

[a] Or, *diamond.* [b] Or, *portals.* [c] Or, *over.* [d] Gr., *reed.*
[e] Was it pyramidal? [f] About two hundred feet. [g] Or, *diamond.*

into it. And there shall never enter into it anything unclean, or that doeth an abomination or a lie; but only those who are enrolled in the Lamb's **Book of Life.**[a]

And he pointed out to me a river of water of life, brilliant like crystal, coming forth out of the throne of God and of the Lamb, in the midst of the broad street of the city. And on this side and on the other side of the river was a **Tree of Life,** bearing twelve crops of fruit, producing its fruit every month; and the leaves of the tree are for the healing of the nations; and there will be no more blight.

And the throne of God and of the Lamb shall be in the city; and his servants shall minister to him; and they shall look upon his face; and his name shall be on their foreheads. And night shall be no more: and they have no need of light of a lamp nor light of a sun; for the Lord God shall be a light to them: and they shall reign unto the ages of the ages.

And he said to me, "These words are trustworthy and true; and the Lord, the God of the spirits of the prophets, hath sent his messenger to show to his servants what must soon come to pass. And behold, I am coming speedily. Blessed is he that giveth attention to the words of the prophecy of this book."

EVEN I John am he that heard and saw these things. And when I had heard and seen, I fell down to do homage before the feet of the angel who had shown me these things. But he said to me, "Take care, do it not; I am a fellow-servant with thee and with thy brethren the prophets, and with those who attend to the words of this book: worship God."

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. He that is unjust, let him do injustice still more; let him that is unclean, make himself unclean still more; let him that is righteous, practise righteousness still more; and let him that is holy, sanctify himself still more.

"Behold, I am coming speedily; and my reward is with me, to

[a] Gr., *the Life.*

give to each one as his work is. I am the **Alpha** and the **Omega,**[a] the first and the last, the beginning and the completion.

"Blessed are those who wash their robes, that the right to the **Tree of Life**[b] may be theirs, and that they may enter into the city by the gates. Outside are the dogs, and the sorcerers, and the unchaste, and the murderers, and the idolaters, and every one that loveth and doeth falsehood.

"I Jesus have sent my angel to testify these things to you for the churches. I am the shoot and the offspring of David — the bright star, the morning star.

"Both the Spirit and the bride say, 'Come!' And he that heareth, let him say, 'Come!' And he that is thirsty, let him come. He that will, let him take the water of life as a free gift.

"I testify to every one that heareth the words of the prophecy of this book: If any one shall add to them, God will add to him all the plagues that are described in this book. And if any one shall take away from the words of the book of this prophecy, God will take away his part from the **Tree of Life,**[c] and from the Holy City — even the things that are described in this book."

He that testifieth these things saith, "Truly, I am coming quickly." **Amen: Come, Lord Jesus.**

The loving favor of the Lord Jesus Christ be with the saints.

(xxii. 13–21.)

[a] See note, p. 494. [b] Gr., *the Life.* [c] Gr., *the Life.*